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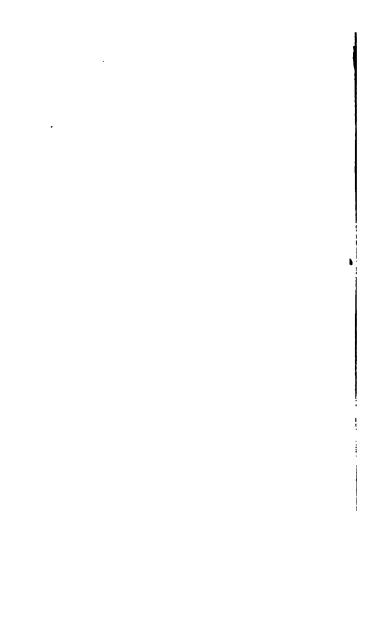
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Published by William Miller, Albemarle Street, April 1,1812.

THE

BIOSCOPE,

OR

DIAL OF LIFE,

EXPLAINED.



TO WHICH IS ADDED,

A TRANSLATION OF ST. PAULINUS'S EPISTLE TO CELANTIA, ON THE RULE OF CHRISTIAN LIFE:

AND

AN ELEMENTARY VIEW OF GENERAL CHRONOLOGY;
WITH A PERPETUAL SOLAR AND LUNAR
CALENDAR.

BY

THE AUTHOR OF "THE CHRISTIAN'S SURVEY," 4c.

in more in the second

LONDON:

PRINTED FOR WILLIAM MILLER, ALBEMARIE STREET.

1812.

THE DAYS OF OUR AGE ARE SEVENTY YEARS.
Psalm, xc. 10.

HOW OLD ART THOU?

Gen. xlvii. 8.

WALK CIRCUMSPECTLY, REDEEMING THE TIME. Eph. v. 15, 16.

THE BIOSCOPE.

Go DIAL! measure of our years,
Measure of earthly hopes and fears;
And, in Thy friendly purpose bold,
Thy plain and artless tale unfold.
In Thee no subtlety we see;
Clear is the truth that speaks in Thee;
Truth, such as may at once impart
Conviction to the guileless heart.
To each, Thy various office lend:
Rememb'rer, Monitor, and Friend.
Let past experience serve, to guide
The present moments as they glide;
And point them to that future goal,
Where Heaven may take the passing soul.

Though plain and simple be Thy guise,
Let none Thy simpleness despise;
But bid them know, if us'd aright,
That simpleness is match'd with might.
For Thine the pow'r, to redeem
Time vanish'd as the vanish'd dream;
Thine is the blessed power, to close
In endless bliss a life of woes;
And Thine the pow'r, when life's deceit
Too far hath urged her fatal cheat,
To snatch from ruin on the brink,
And Teach a thoughtless world to

ERRATA.

Page 20, line 6, for ingenious, read ingenuous.	
57, 3 from bottom, dele in.	
66, 8, for as an end, read by its end.	•
278, 4, from, read in.	
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PRELIMINARY CHAPTER.

"How Old art THOU?" was a question addressed by a great king to an ancient patriarch; and it drew forth that memorable judgment upon a long life, which is known to every one who is acquainted with his Bible.

Although this question would be esteemed a very uncourtly one, in modern times, for one person to ask another, it is nevertheless one of the most momentous, for every individual to address frequently and seriously to himself; because, unless we frequently ask ourselves this question, so as to live under a continual sense of the fact which must supply the answer, it will be hardly possible for us always to maintain that correspondence between our minds and our years, which the

laws of our moral being require, and suppose; which depends altogether, upon the degree of attention we habitually pay, to our progress in time.

If we fairly consult our experience of human nature, either in ourselves or others, we shall presently perceive, that although the progress of life is rendered, by God's ordinance, most regular and uniform, yet the concern which the mind takes in that progress, is most irregular and contradictory. For, the propensity to inquire " How old am I?" which we all discover, with so much alacrity, in the outset of life, commonly slackens as life advances; and when it is declining towards its end, we would willingly abstain from the inquiry altogether: just as if the circumstance which gave life its importance, stood somewhere in the middle of its course; which being passed, our interest in the progress of life passed also. Whereas, it is most certain, that the circumstance which alone gives real importance to life, stands always at the end of its career; so that, until we shall have reached that circumstance, the question "How old am I?" ought to engage our concern more and more every year, and not cease to engage it, until years and bodily existence have passed away together.

In the first ascent of life, we are apt to ask ourselves, "How old am I?" with so much overweening eagerness, that we seldom take time for making a sound reflection upon the answer. In the descent of life, we do not care to ask ourselves the question at all, and consequently, we have no answer to reflect upon. In the ascent. we press forward upon time, and prematurely assume the consequence and fruits of years. In the descent, we hang backward from the current of the stream, and persuade ourselves that we still retain the privileges, if not the ornaments, of youth. In both cases, the gradual and orderly process of nature is violently opposed by the irregularity of our minds; our thoughts become dissociated from our years; and bence arise, so frequently, those two unseemly characters in human life, presumptuous youth, and trifling old age.

But the difference is great between the two; for, presumptuous youth may, by the indulgence of time and the intervention of reflection, correct its failing, and terminate in a venerable old age; whereas trifling and worldly old age has very little prospect of a change from the counsels of reflection, and still less from the indulgence of time.

Nothing can be more prejudicial to our mental interest, or more derogatory to our moral dignity, than the discordance which is thus produced between our minds and our years. This it was, that called forth that severe, yet not ill-founded, sarcasm of the poet:

All mankind mistake their time of day.

Though grey our heads, our thoughts and aims are

Like damaged clocks, whose hand and bell dissent, Folly sings six, while Nature points to twelve."

This, surely, is one strong motive, for en-

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portion, and balance, between the tenour of our thoughts, and the number of our years.

But another, and a far more weighty, argument for that practice, arises from a due consideration of the average quantity of human life.

The average measure of human life, is set at SEVENTY YEARS. In evidence of this important fact, we have the testimony of Moses, in the ancient church of God; of Solon, and Hippocrates, in the ancient heathen world; and it is confirmed to us, by the universal experience and suffrage of all the succeeding generations of mankind.

Now, it is natural for us to inquire two things: first, Who fixed that average? secondly, Why that average was fixed?

To the first question, the answer is obvious and immediate: it was fixed by HIM, who gave the life.

Again, if we ask, Why HE fixed that average; Why, out of all the possible proportions of time, exceeding that measure, HE should have determined the average allowance of human life exactly to eventy

years, the answer is equally obvious: because HE deemed it sufficient.

But, sufficient is a relative quality, relative to some end or purpose to which it suffices. What, then, was the end or purpose, for which the Giver of life deemed seventy years of life, more or less, to be a sufficient measure for man?

To answer this question, we must ascend to the contemplation of those purposes of God in creation, which are rendered cognizable by our capacities. The design of Gon, in producing this created universe by His power, His wisdom, and His goodness, constitutes what we denominate the will of Gos. In this visible part of that great work, the will of the Creator is accomplished by two different kinds of agents, formed by Him for their several and distinct uses: the one, necessary agents; the other, moral agents.

Necessary agents perform the will of their Creator, necessarily, by an exercise of His own power operating in them; and continuing uniform and equal, as they were at first put into action by Him. It is thus

that planets revolve in their orbits; light is transmitted from the sun; winds impel the clouds; rains descend to the earth; dews rise into the air; seeds unfold their plants; birds, bees, and all animals, fulfil their functions, and display their various admirable instincts. In these, and every other action, where the agent is not a moral agent, the action is determined necessarily, by the attributes of the Creator himself; and, consequently, the action in all those agencies is perfect, being the act of the Creator; and is as perfect at the first, as it is at any subsequent period. The planets moved as exactly, the rains fell as truly, the seeds produced as completely, the birds, bees, and all animals, exercised their instincts as excellently, on the first day of their creation, as in this late period of the world: no previous trial, no exercising, or apprenticing, was requisite, to make them execute. with certainty and precision, the purposes for which their Creator had brought them into being.

But, with respect to moral agents, the case was far otherwise; the nature of the agency for which they were designed, was essentially different. Moral agents were formed to accomplish the WILL or purpose of their Creator, not by any exercise of His power acting in them in the way of impulse, but by a free, spontaneous, and affectionate cooperation in His designs. The Creator intended, that His moral agents should give effect to His wise and gracious purposes, by the concurring action of their own wills, acting in harmony and concert with His. For that end, they were gifted by HIM with a separate moral WILL, or principle of freeagency, capable of determining their own actions; they were made acquainted with the rule of HIS SUPREME WILL, by which He designed that their own wills should be regulated and determined; they were furnished with powers of understanding and reflection, with sentiments of hope and fear, to influence the determination; and in that exalted and blessed alliance, he had prepared, for these agents, the greatest perfection of happiness, to which it was possible their natures could attain.

But here was a lamentable difference between the fitness of the two agents for accomplishing the purposes for which they were respectively formed. The necessary agents, acting only by the perfect attributes of the Creator, necessarily and always accomplished his purposes, at first as well as at last: because there was in them a secure and perfect operation; that of His own will. But the moral agents, who were required to act immediately from themselves, by conforming their wills to the rule prescribed by His will; but who, at the same time, were free in power to depart from that rule, by inclining in other directions, contained within themselves a principle of insecurity, which was not in the former: as every man must recognise in his own nature. Though rightly directed at their first formation, and endowed with a capacity to preserve that right tendency, they did not possess in themselves a determined and uniform inclination to the rule of the supreme will; of which they were destined to be, not necessary and mechanical, but moral and self-determining agents. The consequence was, that their agency failed. Not casually, or of necessity, but by a criminal and unfaithful desertion of the powers by which it might have been fulfilled. Their wills became adverse to the supreme will, which alone must govern. That failure introduced disorder into the creation; a disorder, offensive to the Creator, because counteractive of His purpose; and the agent, thenceforth, became obmoxious to all the possible effects of his infinite and tremendous power.

But His infinite goodness, foreknowing the evil, had, from the first, provided a remedy against it, that He might "display His mercy upon all." That practical evidence, of the innate insecurity of these moral agents, having so far demonstrated their imperfection, and humbled their pretensions, "that no individual could exalt himself;" God contrived a dispensation, of the most stupendous and comprehensive benignity, (that

of their redemption, through His Son our Lord Jesus Christ,) for reinstating them in their original condition, and restoring to them all the privileges which they had forfeited by their failure. He gave them a more distinct, enlarged, and impressive rule, for determining their wills; farst, in His Law, and afterwards more particularly in His Gospel;) He administered to them an increase of powers, peculiarly adapted to the nature of free-wills, (by means of the co-operating succours of His HOLY SPIRIT,) for enabling them to reduce their wills into a conformity with His sovereign will; He condescended to reveal to them the common interest which they shared with HIM, their Creator, in fulfilling His ultimate scheme in the creation: He urged them above all things, to acquire, and establish in themselves, an habitual disposition of conforming with His supreme and eternal laws, as being indispensably necessary for rendering sure and complete the agency which will be required from them in that ultimate scheme; (which will consist, in the final application, and employment, of the several moral agents, after their wills shall have once acquired a settled, and sufficiently fixed, bias towards the will of their Creator;) and He assigned them an average measure of life, limited to SEVENTY YEARS, more or less, as a measure of time amply sufficient for acquiring that disposition of conformity.

If the will, instructed by the reason, guided by the judgment, and admonished: by the conscience, acquired no such habitual disposition, in any degree, within the allotted time, it was well known to the omniscient Creator, that the moral agent would never answer the gracious purposes : for which He had finally intended him; and that his remaining any longer here, was wholly unnecessary, he having wasted and: exhausted the powers assigned him for prosecuting his moral perfection. If, on the other hand, the disposition was, in a certain: degree, known to the Creator, well established and confirmed, his end was answered; it. was needless that he should be left any

longer here, since God himself would finish and complete what remained to be done, in another stage of existence.

The SEVENTY YEARS of life, are therefore assigned to man, as an allowance of time, sufficient for establishing in his will, an habit of conforming itself to the MANIFESTED WILL OF THE CREATOR; which habit being once acquired, he will be able hereafter to fulfil, and execute, a perfect agency, when that great stage, or period of the creation shall be arrived, for which he is here upon trial, and in training. The perfection for which he is designed, can only be acquired by degrees, and by a continuance in the same course of action for a definite term of time. Exercise and practice are indispensably necessary, for creating habit; and habit, is all that the Creator looks for from His moral agents, in this their period of imperfection and preparation. By a fundamental law of this part of His universe, a continuance, for a certain time, in any one course or direction, produces a facility, or fixed tendency, which fixed tendency is called habit; either towards the rule of action, or in opposition to it. And, by the same law, habits once contracted, may be subdued and overruled, by contrary habits resolutely superinduced upon them. If a conforming habit is once established, in a sufficient degree, the agent is removed; and is "made perfect," by some unknown act of divine confirmation, subsequent to his removal.

As, therefore, such moral agents as man indispensably require a preliminary interval of exercise, before they can become sure agents for God to introduce, and employ, in a state of perfect existence and society: we plainly discern these four things. First, that the first state of such an agent, under a government of wisdom, must be a state of probation or of training. Secondly, that he must be placed apart from perfected agents, so long as he is under discipline; that his imperfections may not communicate their evils to the perfect parts of the creation. Thirdly, that such a separated state, must of necessity abound with a great intermixture of good and evil, and with a

very general appearance of confusion, resulting from the various and conflicting conduct, of the various moral agents who are under trial. And, lastly, that such a state of trial can only be an elementary, or incipient state, conducing to another, which is the principal and final one for which they were originally designed. Now, if we add to these considerations, that of the momentous fact, that we, ourselves, are now living in such an elementary or incipient state, conducing to a principal and perfect state; that an average measure of SEVENTY YEARS, more or less, is allotted to us, to qualify ourselves for that state; and that our final participation in it, or exclusion from it, depends, really and absolutely, upon the use we shall have made of that preliminary allotment of time; it will need no great sagacity to discern the importance, above all things, of applying that measure, precarious at the best, to THE END for which it was allotted.

We cannot, therefore, exercise ourselves with too much activity and diligence, in

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contemplating that average measure of time, and in considering its parts and nature. Such a practice will keep us always instructed in their true value; it will prevent us, on the one hand, from under-rating the parts with respect to the whole measure; and from over-rating that whole measure, with respect to the infinite measure of existence which is to succeed. For, since SEVENTY YEARS, though amply sufficient for the end designed, supplies nothing for intentional and deliberate waste, we must economize, and wisely husband, the particles of time which compose them. We must discreetly watch over those smaller parts of life; not as being of importance in themselves, but because they constitute the whole of the term assigned us, for fixing the quality of the life which shall follow. Again, since those SEVENTY YEARS conduct us immediately into another stage of existence, which has no change or termination, we must be careful not to attach to the former, an opinion of importance, which belongs only to the latter. For, " the oldest "men," says the experience of the late Archdeacon Paley, "when they look back on their past life, see it in a very narrow compass. It appears no more than a "small interval cut out of eternal duration, both before and after it: when compared "with that duration, as nothing *."

We are not however to imagine, that teventy years is a quantity of time, necessarily requisite for a moral agent to acquire a secure tendency towards his perfection, supposing the inclination of his will to be briginally, and always, right and sure; for then a shorter period might have sufficed: but it is a measure, largely and liberally allotted by God, with allowance for much telay and aberration, provided the tendency of the agent be, at length, decidedly and steadily determined, towards the rule of his perfection.

This being the case, it becomes our highest, and most manifest interest, to know, and to observe well, our actual station

Sermon xxxi. p. 463.

within the average measure of life; to consider the true relation which our actual station bears to the averaged end; to impress our minds with a conviction of the uncertainty of our ever reaching that end; and, to ascertain the degree of habit, which we have already acquired, of conforming our wills to the governing will: which is the sole end for which we are placed in this part of the universe, and indeed the only reason why we were created at all.

Awakened to such a contemplation as this, the mind at once views TIME, under all its relations; by the united action of its reflection, its memory, and its forethought. By these, it dwells upon the consideration of time present, time past, and time future. It sees them in all their bearings; it compares the past, and applies the rule of the comparison to the future; and it at length becomes practically sensible of the extreme value of those fleeting particles, which we constantly denominate now, and which pass away continually, like the sands in the hour-glass, until all are exhausted.

These are, doubtless, great and awful truths; and the mind, once brought to recognise them, cannot fail to draw all the inferences, the principal of which have been here sketched out. But it is a fact not to be disputed, humiliating as the acknowledge ment of it may be; (the author, for one, has often experienced it in himself;) that the noblest practical truths, and the most powerful demonstrations in morals and religion, however laboriously and triumphantly established, lie too commonly neglected, and unapplied, upon the page which gave them light: the inertness of our common nature, like the indolence of a relaxed or exhausted stomach, requiring to be roused, from time to time, by some pungency of novelty; and refusing to take the benefit of the most nutritious aliment, unless excited by something new and artificial in the vehicle or savour. Thus it is, that parable and allegory have, in all ages, been found capable of stirring the mind, even when the powers of eloquence and demonstration have failed of all their effects.

It is not, that we stand in need of any instruction, to teach us the value of time, and the importance of balancing our minds and our years. Of that, we have an ample store; both in the writings of wise and ingenious heathens, and in those of enlightened and faithful Christians. The two little tracts, by two heathen philosophers; that upon Old Age, by Cicero, and that on the Shortness of Life, by Seneca; abound with truths, both of statement and argument, upon that subject, which are sufficient to make most Christians blush. And the numberless treatises of our own Christian philosophers, hold out to us, at every page, truths of authority and power, sufficient to startle every Christian, upon the same momentous article: the CORRESPONDENCE, which ought invariably to be maintained between our THOUGHTS and our YEARS, in our progress through life.

But, although we are in no want of instruction for that end, we are plainly in want of something, to excite and encourage us to use that instruction; something, which may constantly remind us of the perpetual lapse of time, and of the important change which that perpetual lapse is perpetually producing in the circumstances of our present being; something, which, instead of leaving us to the mercy of our own reflection, whose indolence and infidelity are but too well demonstrated, may seize upon, and fix our attention, by some powerful and sensible impression.

To supply an auxiliary of this nature; simple in its construction; convenient in its form; intelligible in its design; easy in its use; clear in its indications; sure and immediate in its effect; by means of which, the due correspondence between our minds and our years may, at any moment, be ascertained, confirmed, or restored; and by that means, any failure in the exercise of our agency be presently redressed; the scheme of The Bioscope was first imagined; and it is now offered, after an experiment of some years, to the closets and the studies of the serious and the wise. It pretends not to add any thing new to the store

of moral instruction, which has been so richly poured out upon us by the labours of those, whom God has raised up, in different ages, for lights to guide our course; it only pretends to contribute a means, and to furnish an occasion, for applying that instruction; and, as a GENERAL REGULATOR, to render it easy for the mind, to keep always an even and measured pace with the years of life, so that it may always find itself at its natural post in time, whenever its agency shall be called for: in order that, "when its " Lord cometh, He may find it watching. " For, blessed are those servants, whom His " Lord when He cometh shall find so doing: " and if He shall come in the second watch, " or come in the third watch, and find them " so, blessed are those servants!"

How far these pretensions may be justified, must appear from the following Description of the Dial, and explanation of its Use.

DESCRIPTION

OF

THE BIOSCOPE.

THE BIOSCOPE is a dial, or scale, consisting of seven-eighths of a circle, and divided into seventy degrees, answering to the average number of the years of human life; which average number, as we have seen, has in all ages been set at SEVENTY YEARS.

The seven decimal divisions of the scale, which represent the seven decimal divisions of life, are characterized by certain qualities, which will be found to belong, properly, to some part, or other, of each of

those seven divisions or periods, in their order and progress, viz.

- 1. CHILDHOOD.
- 2. Youth.
- 3. MANHOOD.
- 4. Vigour.
- 5. MATURITY.
- 6. DECLINE.
 - 7. DECAY.

Of the years to which human life may attain, over and above the average measure, no account is taken; for the following reasons:

- 1. Because it is designed to take a rule, which shall be of the most general application.
- 2. Because no average can be formed of that excess: "Omnium atatum certus est "terminus, senectutis autem nullus certus est terminus."—"Every age," says Cicero, "has its certain end, except old age; "which has no certain end." It is, there-

fore, necessary to abide by the general average.

- 3. Because, as the Psalmist pronounces, they " are but labour and sorrow;" being very few in number, passing soon away, and most commonly yielding an evident proof of the smallness of their profit.
- 4. Because, as Bishop Taylor observes, "very old age is but a longer sickness;" or, as Seneca speaks, "an incurable sick-"ness—senectus insanabilis morbus est:" a multiplication of the infirmities incident to a decaying frame, and therefore rather to be placed to the account of death than of life; being, more commonly, a preliminary of the dissolution which constitutes the latter, than a true prolongation of the powers which are essential to the former.
 - 5. But, lastly and chiefly, because the moral effect of the instrument will be most efficaciously shown, by the sensible demonstration, that we have outlived the average measure of our lives; and by finding, on looking upon THE BIOSCOPE, that we have

outlasted its functions, and have no longer any concern in its indications.

The space, between the two extremities of the scale, is marked by ETERNITY; that stupendous state, which preceded the origin of our being, and which will immediately follow the termination of its present temporary condition. And the dial begins and ends upon the verge of ETERNITY, because human life begins from eternity past, and ends in eternity to come.

From that point, a celestial effulgence appears to be emitted; and because the lightsomeness and glee of infancy displays so lively and affecting an evidence of the divine brightness from which it springs; and because we are humbly to hope, and to believe, that the gloom of age will finally merge and settle in the same divine brightness; the rays of that effulgence are represented as diffusing their lustre, equally over the beginning and end of life; thereby contrasting the clouds, and storms, which more or less attend the middle stages of every human life.

Lastly, a MOVEABLE INDEX is affixed, which may be directed to any degree marked upon the scale.

To the dial, thus disposed, the name of BIOSCOPE has been assigned, as a term simply and clearly expressive of its design; being formed from two Greek words, BIOS, BIOS, signifying life; and SCOPEO, σποπεω, to observe, or survey. For, as the name of HOROSCOPE—ωροσποπος*, was anciently given to a scale, formed to show the number, and the progress, of the hours of the day; there seemed a strict propriety in calling, by the name of BIOSCOPE, a scale, designed to exhibit the general measure, and progress, of THE HUMAN LIFE.

Note. Hardouini in Plin. Hist. Nat. ii, c, 64, et Steph. Lex. Græc. tam, iv. col. 789.

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THE USE

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THE BIOSCOPE

EXPLAINED.

1. By the use of the Bioscope is meant, not its mechanical use, which is too plain to need any explanation, but the moral, and practical use, which a regular and continued attention to its simple mechanism is abundantly able to afford. And in order to exemplify that use, and to render it familiarly apparent, I shall lay before the reader some of the reflections, which a continued observation of its indications has already suggested; leaving it to him to extend and multiply them hereafter, by the exercise of his own meditation. These reflections I

shall endeavour to detail, as they have occasionally risen in the mind; observing, at the same time, as much order in the arrangement, as the nature of the subject will permit.

2. And first: If I mistake not, the aspect of the dial alone, presented for the first time to a mind capable of any serious reflection, must awaken some new and unexpected sensations. That unfinished circle. representing to our view the utmost averaged measure of time in which we can have any personal concern in the affairs of this earth; sending the memory back to the beginning of life, and the imagination forward to its termination; exhibiting a discernible end, and that end in immediate contact with ETERNITY; that aspect, alone, must of necessity work a strong effect upon any ingenuous and contemplative spirit, even before we proceed to consider the particular uses to which it may be applied. For.

Should not THE DIAL strike us as we gaze?

Portentous as the written wall which struck,

O'er midnight bowls, the proud Assyrian pale?
Like that THE DIAL speaks, and points to THEE:

"O MAN, thy kingdom is departing from THEE!"
Its silent language such; nor need'st thou call
Thy Magi, to decipher what it means.

- 3. But if, from this general survey, we proceed to direct the index to that particular degree upon the scale, which answers to the actual year of our own age, a new, and a livelier interest, will be immediately awakened; for, in beholding our present station on the dial, we instantly, and in the same view, discern all the past and future of our earthly being. And although that perception, to be of any moral effect, must be an act of the mind itself, yet we shall be sensible, that the mental vision will be very powerfully assisted towards that act, by the visible figure presented to the sight.
- 4. And here we may observe, by the way, that in pointing the index, no prevarication can possibly avail us; no temptation can prompt us to that monstrous and despicable folly, the concealing or falsifying our true age. For, who would dare to

direct the hand to a false point? False with respect to his own intimate knowledge, and false also with respect to the corresponding scale, in the knowledge of Gon? There is therefore, no escape from the authority of truth; and whether we point the hand or not, the eye, both of body and mind, must instantly discern the point at which it ought to stand.

5. From our respective stations upon the dial, it will behave us to make all those salutary and momentous observations, all those pregnant and various reflections, which good sense, fidelity of reason, and an enlightened knowledge of the prospects of our BLESSED RELIGION, will abundantly suggest.

6. Like a traveller, who has gained some high and commanding stage upon his journey, from whence he is able to take a distinct review of all the country he has traversed, each of us will be able, at the conclusion of each year of our lives, to look back, from our new station on the dial of life, over the whole road we

have already journeyed; and to revive in our recollections, by means of the chain of points which we discern in the distance, a thousand instructive impressions, which might otherwise have escaped the most active efforts of the memory.

Such comprehensive views the spirit takes, That in a few short moments we retrace, (As in a map the voyager his course,) The winding of our way through many years.

7. From the division of the scale which we have just completed, we shall naturally direct a curious eye forward, over the unknown and unexplored track, which lies immediately before us; and in which we must advance, without the smallest pause or delay. But here,

The present moment terminates our sight,
Clouds, thick as those on doomsday, drown the
next!

In this prospective view, all that we can

distinguish, is the extreme average distance to which are can advance; every intermediate object being totally concealed from out wiew.

discern, very distinctly, the great limits mark which closes the common-road of life; yet, our own individual progress may be interrupted, and arrested, at any one of the intermediate points; and if that should be our case, we shall then be brought, by a sudden and immediate traverse, to that same great boundary of the scale, namely, ETERNITY. For,

By Fate's inviolable oath is sworn,
Deep silence where ETERRITY begins.

9. Thus the Bioscope divides itself into two parts; answering to the time past, and the time future, of life; which purts are always varying their proportions, because they are always divided by the moveable and udvancing index: whilst the moveable index well represents that constantly fleeting inference.

pression which we dall near, in which alone consists the mode of time that can properly be called present.

10. Of these three times of earthly exists ence, it is absolutely requisite that we should form a true and just estimate. Their 11. "Life," observed Seneca, " is divided "into three times; that which is that which "was, and that which will be. Of these. "the shortest is present time: it is indeed " so short, that it has appeared to some me persons to have no existence at all. For "it is in continual passage; it almost " ceases to be before we are well aware " that it is; so that we at all times rather " perceive it to be gone, than we at any time " discern it to go." Hence we may reasonably affirm, that " present time is no other " than the perpetual passage of future time "into past." 9:12. Short, however, and fleeting as that particle of time is which we call now, and which alone constitutes present time, it is the only mode of time of which we can make any real and positive use. All our enduring happiness, all the future objects of our hope, every prospect of final consolation and repose, depend absolutely, for their ultimate realization, upon the ase we shall have made of these fleeting particles; the sum total of which, must compose the record of our lives.

13. Upon which account, the same wise heathen, jealous of his property in them, was led to make this impressive remark. " I am always astonished, when I see "people asking others to give them up " their time; and when I see those who are " asked, so complaisant as to bestow it." " Both parties consider only the object for " which the time is asked; neither of them " pays any regard to the time itself: just as " if nothing had been asked, and as if no-" thing had been granted. They are thus " deceived concerning the most precious " article of life, merely because it is incor-" poreal, and imperceptible to sense; and "upon that account they imagine it to be " a very cheap commodity, or rather, an " article totally destitute of value. Whereas,

"the whole measure of his remaining years, with as much certainty as he can that of the years which are already past, how would that man tremble, who should nee but a few of them remaining? How prudent, how sparing of them, would he then become? It is an easy matter, to economise and manage any thing of which the quantity is known and determined, be that quantity ever so small; but with what care and circumspection ought that to be husbanded, which, we know not how soon, may suddenly fail us altogether?

**time. Life will still travel on, towards

"the point to which it first began to go.

"It will glide forward, silently and imper
"ceptibly, without giving you any warning

"of its velocity. Whilst you are busied, it

"speeds away; until death at length ar
"cives, to which, whether you will or not,

"you must needs submit,"

2001 15. These reflections of the Roman moralist, on the infinite value of present time, are thus corroborated by our own great moralist. "Life is continually ravaged " by invaders; one steals an hour, and " another a day. One conceals the rob-" bery by hurrying us into business, an-" other by lulling us with amusement. " The depredation is continued through a 44 thousand vicissitudes of tumult and tranin a quillity; till, having lost all, we can lose w no more. 1916. "Time ought, above all other kinds of property, to be free from invasion; and yet there is no man who does not claim the power of wasting that time * * * bich is the right of others. An Italian philosopher expressed in his motto, that TIME was his ESTATE: an estate, inbus deed, which will produce nothing without cultivation; but which will abundantly ** repay the labours of industry, and satisfy Bullion the most extensive desires, if no part

" of it be suffered to lie waste by new

-#-gligence, to be over-run with noxious

plants, or laid out for show rather than
for use."

All sensual man, because untouch'd, uaseen,
He looks on time as nothing.....
O Time! than gold more sacred; more a load
Than lead to fools, and fools reputed wise!
What moment granted man without account?
What years are squandered, Wisdom's debt unpaid?

into sensible demonstration, upon the dial of the bioscope; and are easily reducible from thence, into the common practice of life. For, let any one but persist, for some length of time, in a familiar and daily intercourse with this dial, having the index always pointed to the number of the actual year of his life; and it will be morally impossible, that his mind should not contract some habits of reflection upon the nature and value of time; most salutary for the future disposal of his life, and for regulating the correspondence between his thoughts and his years.

- 18. And, first, by the habitual use of the Bioscope, we shall be rescued from that almost universal, and pernicious, deception, which seduces us to regard life as one continued now, or present moment indefinitely extended. This is the grand illusion, by which our minds first become disunited from our years.
- 19. Under this illusion, which reflection seldom comes forward to dissipate, and which the objects and incidents of the world conspire so artfully to cherish, we glide through the greater part of life, without being at all sensible of its advance; and without being prompted to remark, the change, which is continually taking place, in our relative position between the two opposite extremes of life.
- 20. Our feelings, our tastes, our inclinations, our passions, continuing nearly at par during the greater part of that period of time, we are apt to suppose ourselves in every respect the same individuals; and so

perhaps we are, in every respect except in that of time. But that, unfortunately, is a respect which alters and determines the whole. For, since life signifies nothing el than a limited quantity of time, if we are very different individuals in respect of time in every succeeding stage of our progress, we are very different individuals in that which constitutes our present temporal existence. And unless the mind is vigilant to remark that progress, it will remain stationary, while the years proceed. the inevitable consequence must be, first, disunion, and afterwards, a continually increasing distance and disparity, between the two. It is, therefore, of the last importance, that we should constantly keep in our view that governing circumstance of our present being, under all its stages and modifications; and never suffer it to elude our attention

21. This, THE BIOSCOPE will constrain us to do, in the most imperative manner; and, by that means, will dispel the illusion

which has been pointed out. The long and uniform now, (suggested by the continuity of sensible impressions, or, more properly, arising out of our inattention to the succession of those 'impressions,' which life appears to be, will become analyzed, and divided into its constituent parts; by an habitual attention to the scale, by its frequent inspection, and by its annual rectifica-And, as the subdivision of an unity into its fractional parts, is a sort of multiplication; so, by reducing the general now of life into its component and successive particles of time, we shall multiply measures of time to our thought and apprehension; and, by that means, render ourselves experimentally richer in the most valuable species of property, which our present being is capable of acquiring. For, time well employed, is secured; time wasted, is lost.

22. Again we shall learn from it, both how to estimate, and how to economise, the rapid current of time; and how to avail ourselves

of the whole of each succeeding year, as it is passing over us:

That waning INDEX, as it measures life,
It life resembles too: Life speeds away
From point to point, tho' seeming to stand still.
The ounning fugitive is swift by stealth.
Too subtle is the movement to be seen,
Yet soon man's hour is up, and we are gone.
Reason should judge in all; in Reason's eye,
That sedentary index travels hard.
But such our gravitation to the wrong,
So prone our hearts to whisper what we wish,
'Tis later with the wise than he's aware;
And all mankind mistake their time of day.
E'en age itself.—So gentle life's descent,
We shut our eyes, and think it is a plain.

23. As each succeeding year, by causing the index to advance, continually changes the relative divisions of the scale; that is to say, the measures of time past, and time to come; an intimacy contracted with the instrument will render us habitually mindful, that a year is actually passing over us, which we must soon mark; and, from observing the latter division of the dial to be

be impossible that a temper of caution and discumspection should not by degrees be formed, and at length finally established, in ms.

124. That sensible demonstration, of the continual decrease of the forward division of the dial, must of itself impress us with a perfect conviction, that our personal interest in the range of life decreases exactly in the same proportion. And whoever has once received in his mind the impression of that great truth, will regulate by it the ardour of his affections, and the sallies of his imagination, with respect to all objects, whose importance is wholly confined within the limits of this temporal life. For who, that has once felt the full force of that ocular demonstration, will suffer himself to cherish disproportioned affections for the objects of this failing life, when he sees, that the index of his years has told out the greater. number; and that it is now drawing his attention towards that terminating point, where it

10.8 5 THE TOP 12

that has persevered for any length of times in habits of familiarity with this dial, and whose index is veering towards its end, cast adhere to the perishing objects of life with the same eager tenacity that he did at an earlier period; which probably was then reprehensible, although it might be called natural; but which is now become positively reproachful, and ought therefore to be resigned as unnatural?

A soul immortal, spending all her fires—
Thrown into tumult, raptur'd or alarm'd,
At aught this scene can threaten or indulge,
Resembles ocean into tempest wrought,
To waft a feather, or to drown a fty!

watch over, and to estimate correctly, the several parts of temporal life, in relation to its whole average measure, so much also it is that whole average measure, in relation to the ETERNITY of duration which is to succeed; in order that, while we are taking care not

to undervalue the parts, we may not be drawn into the requally permicious error, of setting too high a value upon the whole. . 96. "Man!" says ameminent and admired writer, "is a greature designed: for two safe-" ferent states of being, or rather two dif-" ferent lives " His first is short and tran-" sient, his second permanent and lasting. "The question we are all concerned in " is this, in which of these two lives is it " our chief interest to: make ourselves " happy?—Every man, upon the first hear-" ing of this question, knows very well " which side of it he ought to close with. " But, however right we are in theory, it is " plain that in practice we adhere to the " wrong side of the question: we make " provisions for this life, as though it were " never to have an end, and for the other " life, as though it were never to have a " beginning.

27. "Should a spirit of superior rank, "who is a stranger to human nature, accidentally light upon the earth, and take
a survey of its inhabitants, what would

"his motions of us be? Would not he "think, that, we are a species of beings " made for quite different ends and pare Seposes than what we really are? Must not "the imagine, that we were placed in this "iworld to get riches and honous? Would "not he think, that it was our duty to toil "after wealth; and station, and title? Nav. "would not he believe, we were forbidden "poverty by threats of eternal punishments "sand enjoined to pursue our pleasures "number paint of damnation? He would gerfistainly imagine, that we were influenced "hy a scheme of duties quite opposite; to "those which are indeed prescribed to us. ": And truly, according; to such an imagina-Stion, he must conclude, that we are a " species of the most obedient creatures, in "the universe pathat we are constant to our " duty; and that we keep a steady eye on " the end for which we were sent hither, 29. "But how great would be his asto-" nishment, when he learned, that we were " beings not designed to exist in this world " above threescore and ten years; and

" that the greatest part of this busy species, "fall short even of that age? How would "be be lost in horror and admiration, when " he should know, that this set of cheatures, Mowho lay out all their endeavours for this "life, which scarce deserves the name of "existence-When, I say, he should know, that this set of creatures are to exist to " all eternity in another life, for which they make no preparation? Nothing can be " a greater disgrace to reason, than that "men, who are persuaded of these two dif-" ferent states of being, should be perpe-" taally employed in providing for a life " of threescore and ten years; and neglecting " to make provision for that, which, after " many myriads of years, will still be new, " and still beginning "." -0129. To discipline the mind, and to arm it

against the illusion of this error, it will be advisable to exercise it, frequently, in contemplating large measures of time; measures, in which the utmost extent of human

[•] Spectator, No. 575.

life shall be spreamtly absorbed and dest. bi Conferto; nostram longiosimam atatemishint HABITED HATATELET sic brombinareverietad SCompare our longest life with zran-Managa," says, Cicero, fighd you will per-16 oning, how extremely short it is "-" Pro-% pene profundi temporis castitatem, et un 1-& yaraka . completere. Deinde hos : quod : Lastatom : vocamus humanam: company : euin MAIMMENSO: oldebis quam exiguam eit quod 1/2 optames, quod extendimus -- Represent to Siyonrself the whole compass of time/ says Seneca, so and endeavour to contemplate it In its entireness. Then, compare with Whit that which we call human life, and you will be sensible how short that is, which Miso much engages our concern." and the

30. It will be of the utmost benefit, to accustom the mind to retrace the revolutions of ages; and the durations of empires, states, and dynasties; to contemplate the measures of the different dispensations of religion; in their order and succession; and, above all, to pursue the sublime and magnificent prospects which are laid open to

our expectations, and which are now rapidly advancing towards our experience, in the fields of PROPHEW. It will be salutary, to exercise it; in those chronological computations, which dreasubjoined to this work; to look down the years of this present century, whose chronological characters are there assigned; and to reflect, that there is not one of those who now read this book, who will not have been called to account for his agency, long before the indications of that table shall be exhausted.

31. It will be of the greatest service also to remark, how many lives of men we unconcernedly turn over, in a very few pages, in many parts of history; lives which, in their time, were as much animated with interest, crowded with incident, and tardy in their progress, as ours may now seem to be. To make ourselves dwell upon some one life, of which a connected record subsists, and on the particulars of which we may be disposed to enter with minute concern; to identify ourselves with the individual; to live his life over again with

him; to follow him, step by step, through all his passages and vicissitudes, to the closing scene of death; and then, to contemplate him, in his state of separation from life. Perhaps few such opportunities for this latter practice are afforded, as that, which is to be found in the long epistolary life, of the much admired, and highly estimable. Madame de Sévigné.

32. From such moral warnings, which may be abundantly collected from the stores of chronology and biography, we shall acquire at length a clear discernment, that the value of human life cannot consist in any number of years; however much that number may surpass the average measure of life: the greatest attainable number aerving only to demonstrate, with stronger evidence, how low and trivial in value human life is, if it be estimated only by a rule of time. Its value, therefore, cannot consist in time itself.

33. Now, that value consists, not in time itself, but in the productiveness of time to an end. So that, unless we take that end into

the account, along with time; and unless we suppose the time of human life to be actually productive of that end, no real value can possibly attach upon any measure of human life; since its utmost attainable length in years will be always in direct opposition to the natural tendency of man's desires, and to the nature of his noblest endowments.

Life has no value as an end, but means; An end, deplorable; a means, divine.

- 34. What then is the criterion, by which we are to judge of the value of human life? I answer, the end which it yields. And where is that end to be found? At the end and termination of its course. From whence it will follow, that the true value of human life consists in the result which it shall be found to yield, when it shall be completed.
- 35. And this is so obviously true, even upon the most general principles, as to have been solemnly taught and inculcated even by the heathen philosophers. "Vita" nec bonum nec malum est, boni ac mali locus "est.—Life," says Seneca, " is neither a

"good nor an evil in itself, it is only the place where the qualities of good and evil are acquired."—"Nihil ad rem refert, quo "loco desinas; tantum bonam clausulam impone.—It is of no consequence," says he, "in what part of that place you stop, only secure to yourself a good conclusion." Wherefore Aristotle's rule may be well applied here: "The end ought to be more an object of our regard, than that which is only instrumental to the end." Which axiom is but the echo of that more ancient dictate of wisdom; "Better is "the end of a thing, than the beginning "thereof*."

36. When Solon, the Athenian legislator, visited the court of Crossus, king of Lydia, who was then in the meridian of his splendour and prosperity; the king caused all the royal treasuries to be laid open to his inspection. After Solon had been made to observe all their contents, Crossus demanded of him, who was the happiest man

[•] Ecclesiastes, vil. 8.

that he ever yet had known? Anticipating, with delight, the gratification of hearing Solon bear testimony to his own pre-eminent felicity. Solon, unmoved by the Lydian treasures, or by the manifest emotion: of the king, replied, " that the happiest" " man he had ever known was one Tellus, " an Athenian." Crossus, disappointed and attonished at the reply, inquired of Solon, "Why he esteemed Tellus to be the hap-" piest man?"-" Because," said Solon, "he had virtuous children, and lived to see "their children flourish; and while he was "in the enjoyment of that felicity, he died " an honourable death." Crossus then inquired, who Solon regarded as the next happiest man? not doubting but that the next place would be assigned to himself. "The brothers, Cleobis and Bito," replied Solon: "because their circumstances were "casy; they enjoyed great bodily health "and vigour, so as to gain the prizes "in the games; and while they were "in the act of manifesting an illustrious "example of filial duty, they were sud-

" denly removed by a blessed death: in " which the Deity evidently showed, how, " much more excellent death is than life." Crossus, enraged at this discourse, exclaimed: "O Athenian! dost thou then: " set my happiness so low, as to bear com-" parison with that of common men?", , ---37. To which Solon replied: "O king! " thou demandest my opinion concerning, " human life; and how can I make thee " any other answer, who am so well aware, "that the Deity often interrupts the greatest "happiness of mortals? In the course of any " long life, we must of necessity witness: " and suffer many things contrary to our "wishes. I set the longest life of man at-" SEVENTY YEARS; which seventy years. " contain twenty-five thousand five hun-"dred and fifty days. Now, of these "twenty-five thousand five hundred and "fifty days, making together SEVENEY " YEARS, thou wilt not find one that will " produce exactly the same result as an-" other. Thou must therefore acknowledge, " that man is liable to a thousand varieties."

" and casualties. Thou art now, indeed, "-most powerful and rich; and king over a " numerous people. Yet, with respect to " that which thou demandedst of me, I can " give no answer, until I shall have known " that thou hast ended thy life in happiness. " For he who has great riches, is not hap-" pier than he who has only sufficient, " unless the same prosperity attends him to " the end of his career. If, to all thy present " prosperity, thou shalt add an happy death, " then art thou indeed he after whom thou " inquirest; the man who may truly be " pronounced happy. Until, however, a " man shall have reached his end, suspend " thy judgment; call him fortunate, but do " not yet venture to pronounce him happy. " He who unites the most numerous means " of happiness; who retains them to the " end; and who then departs from life tran-" quilly, is alone entitled, in my estimation, " to be pronounced HAPPY. It is therefore " necessary that we should wait the end " of things, and observe their final issues." How the truth of Solon's argument was proved to Cræsus, I shall not relate here, since it is known to every reader of ancient history.

38. If, upon this narrow ground of heather argument, the proposition is undeniably true, that a life must be ended before we can pronounce positively of its value; how powerful and how awful does that proposition become, when it is placed upon Christian ground, with all the secrets of eternity laid open, in evidence of its truth? What Christian is there who needs to be taught, that the real value of his life cannot be taken until his death? And that, not merely with reference to the retrospect of what he has experienced, but with reference also to the prospect, of that which he shall thereafter experience throughout eternal ages? truth of the proposition, therefore, requires no enforcement; neither that other which is so intimately connected with it; that the value of life does not, in any degree, consist in quantity of years. It is in the productiveness of the time we live, (whatever be its quantity,) to an end of value, which alone sets a value upon the time we live: That end of value is assurance of eternal happiness; and every measure of life, which can produce that assurance, is equally valuable.

39. And here is a proper place for noticing an effort which has been lately made, under the title of "the Macrobiotic Art, or Art of prolonging Life," to attach a value upon the time, or quantity of life, considered in itself.

"The bills of mortality," we are told, "convey some of the most important in"structions; by means of ascertaining THE
"LAW, which governs the waste of human
"life." Most interesting, indeed, would the discovery of that great law be to the human race. But what are those "important in"structions," which the teacher would deduce from the supposed discovery of that mysterious law?—"The value of An"nuities, dependent on the continuance of "any lives, or any survivorship between "them." Doubtless, this is an object, of a certain relative importance to some particular temporal circumstances of social

life; but when we view it in comparison with that sense of absolute importance, which the ellegation of "the law which governs the "waste of human life," naturally and immediately awakens in the mind, how little and how ludicrous does its assumed solemnity appear!

941. No stronger ground could be laid for the most provident and extensive measures of final and eternal security, than a well considered view of the great " law which " governs the waste of human life;" and yet it happens, that this sovereign law is contemplated in such a manner, as to fix and entomb the mind within the narrowest limits of that extensive " waste." A new average is sought for the length of human life; setting at naught the common agreement of mankind in all ages, and holding out a vain and pernicious encouragement to earthly views, by fallaciously extending that average, from seventy, to upwards of ELGHTY years; a vast importance is attached, to that small extension of the latter. past of life beyond its ancient averages and thence has arisen a presumptuous and spurious art, professing to "prolong life" beyond its averaged term.

42. And what is held forth to us, as the attractive object and end of that art? It is this: "That if any person, possessed of a "plain but sound understanding, and whose health is not materially injured, will carefully pernse its pages, and will apply the facts therein contained to his own particular life, occasionally calling in the assistance of an enlightened medical friend, when any important alteration takes place in his constitution or bodily functions, he can hardly fail—(to do what?)—to add from ten to twenty, or even thirty years, to his comfortable existence."

43. And in order to inspire an ambition for penetrating so far into those wintry regions of our nature, a portrait is presented of two aged objects, who are in the actual possession of all the privileges attainable in that northern pole of life; who have doubled their common average of years; and who

have therefore lived into generations, which can entertain for them no other sentiment than those which we ourselves entertain, at the sight of Stone-henge, or the mammouth.

44. How humiliating to human nature are the pretensions of such an art! How severe a censure does it seem to imply, both on the promises and encouragements of the Gospel, and on the ethical philosophy of the best and wisest of the heathens! The preservation of health, is doubtless a reasonable and becoming object of our care; because we can neither discharge our duties well, nor feel the fair gratifications of life, without the comfort of health. In taking care of our health, therefore, we take care to maintain our bodily powers in the best condition, for discharging the duties of our stations; and for relishing the various satisfactions we are bountifully permitted to enjoy, as a consequence of that discharge. And this is the only legitimate, and worthy motive, for striving to preserve health. A prolongation of life, is a very probable, and a very ordinary

consequence of health so preserved; thought it is very far from being a certain, and a necessary consequence; because, "the law which really governs the waste of human life," is beyond the reach of all human scrutiny: as the numerous apparent casualties, by which we daily see it abridged in the full triumph of health and youth, most clearly and irresistibly demonstrate.

45. But, to propose "the prolongation of " life, for ten, twenty, or even thirty years " beyond the average of seventy years," as, in itself, the proper object of an art; to lay it down as an axiom, that the attainment of a very long life is, in itself, a good: and an end worthy to govern the thoughts and desires of a reasonable man; (when all that we can enumerate of life, whether long 'or short, must necessarily be past and expired, before it is enumerated;) is the most melancholy speculation that has yet shown itself to the world; and an affront to all those high prerogatives, which are awaiting us at the exit from life: The importance thus given to an object, which has been

always rated at so very different a value by the wisest and the best of men, in all ages, and under every degree of illumination, forms an epocha in the history of the human mind; and seems to mark a tropical point, from whence its energies may begin to retrograde from that forward tendency which it has hitherto maintained since the origin of man, and to recoil back into the gulf and vortex of this transient and perishable world.

and if there is either sense or virtue in the art, it ought to be applied when the springs of life are soundest—What should we think of a youth, who should, in the smallest degree, care to govern his view of life by (that which is the avowed object of the Macrobiotic art) the prospect of adding "ten, "twenty, or even thirty years, of comfortable "existence, to the end of his seventieth year?" Let such a one not court a dangerous duty, upon the fields or waves of glory; let him not labour for his country's weal at the helm of power; for, alas! we too well know,

that by so doing he will only provoke the space operation of "the law, that governs the waste "of human life." Neither let him animate his soul by anticipating the glories of etermity: for if he does, they will infallibly extinguish in it all esteem for those years, of artificial superannuation.

47. Let then the spurious union be broken, between care for health, and anxiety for life. Let the former be regarded as an object of manly and rational concern, for the better performance of our several engagements in life: but let the latter be discarded as an object of pursuit low and unworthy; offensive to the best sentiments of man, even in an heathen state; and irreconcileable with every thought and hope, which should form the temper of a Christian mind. Let us bless God, that when He was pleased to pass sentence of mortality upon man, and to doom him to the task of labouring for his daily bread, He did not impose upon him the additional task, of labouring for stittle more old age. That when decline and decay became the general destiny of man, the divine mercy permitted him to look forward, with serenity and comfort, to the term of his dissolution, as a deliverance from increasing afflictions and infirmities; instead of obliging him to prolong his endurance of those afflictions to the utmost, by rules of Macrobiotic art.

Absurd longevity! More, more, it cries,
More life, more wealth, more trush of every kind.
And wherefore mad for more, when relish fails?
Think you the soul, when this life's rattles cease,
Has nothing of more manly to succeed?
Contract the taste immortal; learn e'en now,
To relish what alone subsists hereafter.
Of AGE, the glory is to wish to die.
That wish is praise, and promise; it and auds
Past life, and promises our future bluss.

[&]quot;Quid autem interest, quam cito exeas, dum
"utique exeundum est? Non ut diu vivamus
"curandum est, sed ut satis. Nam ut diu
"vivas, fato opus est; ut satis, animo. Longa
"est vita, ut plena est. Impletur autem cum
"animus sibi bonum suum reddidit.—What
"does it matter," says Seneca, "how
"soon you reach your end, since you

Mimust inevitable arrive strittle We ought suppt to be anxious to live a long while, but " to live long mough. To live long depends finben fate, to live long enough depends on Mouraglyes. That life is long which is full r Mound-it is full, whenever the mind has # repayed it for the measure of its time." if 48. But, if life is only to be valued as an end; and if that end is, the productiveness of time to vield the fruit of eternal felicity; we comet but be forcibly struck by the con--sideration, thus strongly brought before our view, of the sovereign and absolute influence of our time, short as it is, upon the future quality of our existence, though eternal in its aration. The timely and strong apprehension of this great truth, concerns .us. more deeply than any other science we can possibly attain to, between the day of sour birth, and the day of our dissolution. Let us therefore strive to bring this important fact, as strongly as possible home *** Our perception. I control to the confident 26/49: Man's being; considered in its entirewess, is, 1st, animal and semperal suldly,

spiritual and eternal. What gir is to his minut life time is to his temporal life. Take from him air, and his animal life courses: take from him time, and his temporal life cesacs. So far the parallel is kept. But mark where it is lost, "If air be corrupted. it can only prejudice the animal life; its Poison cannot extend to the spiritual or the eternal. But if time be corrupted. the poison extends itself even to the apiritual, and survives for ever in the eternal ... On the other hand; if pestilential air he corrected and purified, the benefit, however great, can only reach the animal life; but if correpted time be restored, and well purified, the virtue is not confined to the remporal life only, but extends its vivifying mower to the spiritual and to the eternal. But air must be purified, before enimal life is extinct; and so also must time, while temporal life yet subsists; and it only subsists so long as we continue in this our present life. If time closes in corruption, there exists noth in the universe, any remaining means, by which our eternity can be re-

covered from the infection, and from all the disastrous consequences. And it is on account of the certainty of that terrific truth, that God, in His justice and mercy, has not only contrived the most effectual, and most summary, method for enabling us to restore to salubrity whatever time we may have depraved, by means of the dispensation of His Gospel; but He also has given to that: Gospel such extraordinary publicity, such unconquerable evidence, and such easy and universal access, for eighteen hundred years past, that nothing but our own criminal inactivity, or stupid unconcern, can cause us to be ultimately deprived of all its benefit.

50. From what has been already said it will now be apparent, that The Bioscope is calculated to fix the mind, in the contemplation of time present, time past, and time future; and consequently, to administer the three-fold important office, of Monitor, Remembrancer, and Comforter, according as it is applied to each of those three several times, determinable by the

advancing index; which index thus gives language, and expression, to the dial.

We take no note of time to the state of time to the state of the state

51. As a Monitor, it will make as reflectly upon the importance of every portion of the year we are living, and thereby give use the best chance, of not having hereafter upon lament its misapplication.

Be wise to day, 'tis madness to defer;

Next day the fatal precedent will plead,
Thus on, till wisdom is push'd out of life.
Procrastination is the thief of time;
Year after year it steals, till all are fled,
And to the mercies of a moment leaves.
The vast concerns of an eternal scene!
If not so frequent, would not this be strange?
That 'tis so frequent, this is stranger still!

52. As a Remembrancer, it will keep us constantly supplied with all the fruits of

wisdom; which can be gathered from our

And ask them, what report they bore to heavn;
And how they might have borne more welcome

Their answers form, what men expenses call.

The agrandance of the Contraction of the

ply both those rules of wisdom to the future scene; in which man always hopes to find that happiness; which his mind and his affections in vain pursue, through all the fleeting moments of present time.

All should be prophets to themselves; foresee
Their future fate; their future fate foretaste;
Their fature fate; their future fate foretaste;
Their fature fate; their future fate foretaste;
Their fature fate; their future fate foretaste;
To-day, is yesterday returned; return'd
Full-power'd to cancel, expiate, raise, adorn,
And reinstate us on a rock of peace.
Let it not share its predecessor's fate!

54. But besides the three great characters of time, the Bioscope also marks out to us, the character, order, and progression of the periods which constitute the whole of life;

number, the short continuance, and take speedy succession of them all. For, CHILD-HOOD and YOUTH have yet to reach man-turney, and manhood has not attained to VIGOUR, nor vigour to MATURITY; and maturity attained speedily passes into DECLINE; and decline must as speedily terminate in DECAY. Each measure is small; each seeds on our view to its successor; and we see that the stages are but few in number; and short in duration, through which we are brought to THE END.

respects, it is evident that we must exercise, with constancy and resolution, those three great faculties by which our nature is distinguished; viz. the REFLECTION, the MEMORY, and the FORETHOUGHT. It is the union of these three faculties in man, that establishes the identity of his moral person, throughout time, and throughout eternity. He remembers himself in the past, he feels himself in the present, and he anticipates.

future periods, in which he knows that he, shall still experience the same present sense, which he now experiences. The connexion between these three faculties, qualifies him for being a moral agent; and lays the ground of that responsibility, under which, as a moral agent, he holds the tenure of his present life.

- the different ages of man; and, in order to simplify and abridge that application, let us consider the years of man as divided only into three general periods: youth, middle life, and age.
- 57. As a Monitor, youth will be admonished by the Bioscope, to consider well the quality of the years which it is living, which quality is inscribed over against those years upon the scale. Whatever be the stage of youth, that consideration will effectually check presumption and self-sufficiency. Small is the capacity of man, in its largest extent, when compared with the parts, and plans, of this vast universe; and

50 915 : 1 · · ·

which it can ever comprehend. What there must be the capacity of CHILDHOOD LANG OF TOUTH, when they have not attained evend to the small capacity of manhood.

58. An early sense and consciousness of this great truth, will lay the securest grounds for a future general knowledge of truth, so far as we can acquire it; by patting the mind in a posture of defence against alluminon, either from within or from without For, a sense of our natural incapacity will reconcile us to a sense of ignorance, commo cerning every thing which is too large form our capacity to embrace.

nious naturalist, "often differs from what!"
"is called knowledge, only by a less degree w"
of error. It ought to be inculcated upone y
"all men, that, next to the positive knows!?
"ledge of things which may be known, that"
"most important science is, to know how?"
"to remain ignorant. "I don't know," ought!!
"to be a frequent answer of all teachers."
"to their pupils, to accustom them to

iffranke the same answer, without feeling of oblightend, to each upon all beardings la 60 il know not a more wisetoriencellant trule, for the early tuition of the minds than is contained in the foregoing chairvasion. lite was the sense of this greate this hunder the darkness of heathenism, that made the sagacious philosophy of Cicero withhold cament cumany points; towhich he would greadily have yielded it, had beclikefus; had on sofficient youther for their trush. Widely bifferent was that noble temper of mind from the vain and spurious philosophy which has disgraced the Christian ages, in which universal doubt, or scepticism, has been propounded, as the proper carriage of the mind, against the united wouchers of heaven and earth.

[&]quot;L'ignorance ne différe souvent que par moins d'erreur,
de ce qu'on appelle savoir. Il fandroit inculquer à tous les
hommes, qu'après le savoir véet dans les choses qui en sont
susceptibles, savoir ignorer est la coansimance la plus importante, 'Ja se sais pas,' devroit être une réponse trèsfrequente des instituteurs à leurs élèves, pour les accoutimer à la faire eux-mêmes sans rought."—Da Luc. Lettres
que le Torre, Tem. L. p. 228.

of childhood, remark upon the Bioscope the character of its years, and the smallness of the progress it has made in life; and let it infer, how small that capacity must be, which will still be small, even when it shall have journeyed to the opposite extremity of the scale.

62. To my very young readers, if any such I should find, I offer the following FABLE; leaving it to their good sense to deduce, from what has been already said, the moral which it is plainly designed to convey.

THE COCKER-SHELL AND THE SEA.

A Cockle-shell, whose slender cup
Had by a wave been lifted up,
And gently lodged, secure and sound,
A little way upon the ground;
Yet not so far, but every day
She drank the falling of the spray;
Grew vain at length to think, that she.
Contained a portion of the sea.

"And why not more? (at length she cried;)"
And why not waves; and why not tide?

"	Perhaps, the men account me small,
4	I might, on proof, contain it all.
bna 🙀	Tis worth the trial; how should I
ta imi	Be sure I can't unless I try!"
To oth	ed by the grandeur of the thought, we and to
Him To	quit her safe retreat she soughters see 192015.
to ref	devicting of ber ideot pride,
ni Jest	inged downward in the swelling tide,
Bu	t now no fav'ring wave was there:
ot .₩	hen a rude billow that received
gyd 🏗	e wanton fool, now undeceiv'd ੀ ਪਾਰਟ ਨਾਲ ਪੱਲ
	coiling for a moment, bore . 199 143 #2 hose
Lis Th	e buoyant trifle from the shore, and and see are
An	d murmur'd : " Ideot! learn too late
373F W.	The misery of presumption's fate.
bar 😿	Of holding seas no longer think,
71 W	The waste-spray thou no more shalt drink :
	Know, valu pretender, to thy cost,
	Thy small capacity is lost !!" and have the
Th	en, flowing with impetuous shock
Aa	ainst the angle of a rock
Th	e shell, at one tremendous stroke.
Int	o an hundred atoms broke.
e	
	and the second s

63. But let not YOUTH relinquish its cautionary modesty, because it finds itself approaching to the dawn of MANHOOD.

When the sense of a near approach to manly years shall be disposed to elate it, and prompt it to identify its age with that of others who have been long in possession of those years; the face of the Bioscope will admonish it, to reflect upon the character of the years it has lived, and to be modest in the comparison.

64. For, let a youth who has attained to his twentieth, or a young man to his five and twentieth year, the characters of which years are but CHILDHOOD, YOUTH, and the beginning of MANHOOD, compare his age with that of a person who has doubled those years, and who has added to these characters, those others of MANHOOD, VI-GOUR, and MATURITY of life; and, if he is not supremely arrogant, what will reason suggest to him from the comparison? Will he pay himself so ill a compliment as to suppose, that when he shall have added to his own years, those three important stages, his mind will have acquired no additional improvement, no accession of experience, beyond what he has already gained in those

three incipient periods? Certainly, he will wet form so injurious a indement of his pwa future acquirements. And if he will hot let him now per, to his senior in years, the same tribute of justice and respect. which he is willing to pay to himself, when he contemplates himself as advanced to the same period in time. This will bring his midd and his wears into mison wind will accustom him to preserve a just balance between them, as he proceeds in life. 1. It is most every man who is formed by nature to guide a state; or lead an army, in that early spring of life; and therefore, to estimate our youthful years by the extraordinary exceptions of nature in that respect, would mark the highest climax of arro-RANGER TO DESIGN OF THE LOSS AND MORPHY THE STATESTA 65. In youth, modesty, and a just appreciation of our capacity, has always been regarded, by the wisest men, as the best somest of future excellence. It preserves the order of lifer it restrains youth from that precocious forwardness, which divides the mind from the years as effectually, as, in Flater period, the buckwardness of age. 5 By early keeping our place in years through medesty, we shalk maintain an even pare with them in alk their future progress, and shall at length reach our latest period, in genity and pidery set an array of the ed 66. Butchere is one most weighty reason for early intoring the mind to restrain, father than encourage, those promptings of self-admirations; which haros always at a the foundation: of: presumption. And what in shat if they should acquire a full ascendancy in us they will most probably aree mean; to anusprimy; which is no other than the pride of the human mind, finally settled into a self-authority . The mallest sincture of whose baneful influence is sufficient, at once, to cloud over and darken every bright prespect of religion. Of the arreiched a consequences: of this moral analady, al : shall add aothing shere; but shall reserve the exposure of it to its proper place, namely, its effect on egg, or the pa-MERKE and DECAY of life In youth the firsteand sheet quality to establish in fideling of reason, in subordination to the Author of reason: which naturally involves humility of mind. This will be found the surest guide to truth, to virtue, and to mental peace. Such are some of the benefits, which youth will be able to receive from the counsels of THE BLOSCOPE, considered in its capacity of Monitor.

: 67. As a Remembrancer, it will contribute many important and valuable uses to the season of youth. If the mind is rightly taught; and the understanding upright, the exercise of the memory upon the indications and incidents of the past years, though few, will both quicken the affections of the heart, and excite the sensibility of the conscience. "A man that is young in years, may be " old in hours," says Lord Bacon, " if he "have lost no time?" Although the space of time over which youth can exercise remembrance, is but small in extent; yet, as time always appears more considerable in youth than in the following ages of life, the practice of recalling, and dwelling upon, a review of the years that are must being

begoining to the bear with the bear with prepare whe mind for the most suppossful similications of the unactics, in the laure advanced and more active ages. Alvahile deating the memory, whose early, so recall sisse poand daine sparts wood time was bide little smallen measures appears to semistates were considerable portions, the mind will contract an liabit of rigilance and circumspels tions and days and months not less that ypens will find their places in the memory; in which they would retherwise bestbeerbed into the greates measures of times de sessi woodlet youth exercise its remembrance. in metracing the raffectionate impressions of infant life; on recalling acenes of domestic enjoyment of offin passweal standernous, efrasernal loves and friendly intercourse. Attes it cherish those first impressions, and love themubecause that were the first. Let it racallythemy year by year; upon the dial. If shenheart be sound; those earliest ins wessions will ever awaken the tenderest recollections of Affections, excited in the plant of the three with whom Provi

dence first associated us, ought to keep a chief place in the heart, as long as life subsists; and, if we desert not nature, they will afford us the most pleasing and salutary memorials unto the end of our journey. Nothing keeps the heart of man so safe, as keeping it tender; and nothing keeps it so tender, as cherishing affection for valuable objects, from whom we are, or shortly may be, separated. There is no ground to fear, that such tenderness will impair manliness; without it. manliness becomes harsh and hateful. if not barbarous and brutal. If we would know, whether tenderness of attachment and recollection, is becoming to man, let us consult the history of the Old Testament; if we would know, whether it is a fitting ingredient in an hero, let Homer, the poet of heroes, instruct us.

wise and aged friend whose intimacy you are privileged to enjoy, with the most diligent and provident care; and be solicitous, to gather all the fruits of his experience while the opportunity lasts, which

the inspection of the dial will warn you, must presently be taken from you, " Q. Maximum adolescens ita dilexi senem, " nt sequalem; erat enim in illo viro comi-" tate condita gravitas: nec senectus mores " mutaverat. Cujus sermone ita tum cupide " fruebar, quasi jam divinurem id, quod evenit, " illo extincto, fore unde discerem neminem." "When I was a young man," says Cato, " I loved the aged Q. Maximus, as if he " had been my equal in years; for he com-" bined gravity with cheerfulness; and age "had produced no alteration in his man-" ners. Whose conversation I then eagerly " delighted in, as if I had foreseen that, which " actually came to pass, that when he was " dead, there remained no one from whom I 4 could derive the same instruction."

70. But, if the space of the Bioscope over which youth can east a retrospective eye is but small, its view will the sooner be carried back to the observation of its creation, or commencement. And what apprehension can so well dispose it for that sacred precept:

"Remember thy CREATOR in the days of

"the years advance, in which thou shalt asy, I have no pleasure in them!" The mind practised, at that opening season of life, to this holy remembrance, will receive, and retain a sense of the divine presence through all its succeeding progress; and will derive the constant consolation and support, which the sense of that divine presence will at all times impart. Thus disciplined, it will not be "cast off by God in the time of "old age; nor forsaken by Him when its "atrength faileth."

71. And here we may suitably subjoin "Two Rules," prescribed by the pious Nelson; "whereby," says he, "we may be enabled to perform the ordinary actions of life which occur every day, after the best and most perfect manner. The first is, to keep a lively sense of God's omnificant presence upon the mind. The SECOND is, "frequently to call to mind the certainty of death, and the uncertainty of that time which "pe have to continue in this world."

[•] The Practice of True Devotion.

72) There is one illusion, against which it is necessary to be guarded, at this age, in contemplating the Bioscope; namely, that of imagining, that all the years beyond the index are years through which we are to pass. For, as the index will have made but little progress at that early period of life, and as a very wide range will appear open before us: if we are not awakened to a conviction of the truth, we shall survey all the sequel of the dial as a property in time, which is only waiting for our gradual possession. To rescue ourselves from this mischievous illusion, let youth, first, tell itself the common truth, concerning the univertainty of human life. But, as common truths are apt to be blunted, and to lose their efficacy, by frequent repetition, let us seek a new course; by transferring the Bioscope from our own life to that of some other person, in whose life we can feel an interest almost equal with our own.

73. Think, therefore, upon some early friend, the companion of your childish years;

some brother, some sister; cut off in the infancy of life, and bequeathing for ever, to your instruction, a palpable demonstration of that common truth. Observe, where the Bioscope of that departed friend reached its end; and let that point serve, for ever, to warn and to convince you, that you hold mo property whatever in any particle of the scale, which lies beyond your index. Again, fix your attention upon the age of some parent, some guardian of your tender years; the security of whose kindness and protection, appear to you necessary for the relish of your life. Contemplate his, or her, age upon the dial; connect it with your own; and follow the progress of both, according to the distance which inevitably separates them. This will lead on your own index; and when the day arrives that the more advanced one shall reach its term, your own will be proportionably advanced; and you will have acquired, from the comparison, a sensible demonstration of the transitoriness of life.

74. Then is the time, that the Bios-

cope will unfold its exalted quality of a Comforter.

God gave us friends to bless the present scene;
Resumes them, to prepare us for the next.

The power of this truth, which will then - be intimately felt, will urge on your prospect, from the end of the dial, into the bright region which appears beyond it: for, though we have lived together under a disparity of years, we shall one day meet in an equality of existence. "Omnes eadem con-" ditio devinxit; cui nasci contigit, mori " restat : intervallis distinguimur, exitu æqua-"mur.—The same condition of existence," says Seneca, " is annexed to all: whoever " has once been born, must of necessity " die. We are divided, indeed, from "each other, by intervals of time, during "our journey, but we shall all come equally " together in the end." And to that truth of nature, what does the truth of grace, or of the Gospel, subjoin for our consolation? This divine assurance, that "we shall then "be for ever, together, with the Lord "." As

^{4 1} Thess, iv. 17.

the eyes of Elisha followed the ascending. prophet into heaven, your minds will fold low your departed friend into that region of brigheness; and you will cherish the thought, and the persuasion, that you have already begun to acquire, in his person, an interest and a property in eternity, 75. And here let me observe, that there is no season of life in which the bright comforts of religion, afforded in the prospect of a life in beaven, are so sensibly and purely felt, as in that of a guileless and religious childhood. That this should be so, will not surprise us, when we reflect, that Christ bimself has pointed out that age as the best representation of the inhabitants of heaven. That it is so in fact, all those can testify, whom God has blest with the commerce of young minds, grounded in religion, and practised to religious obedience. The springof youth, is more congenial to the temperature of celestial joy, than either the summer, the autumn, or the winter of years. And, if a relish for that joy be imbibed in that age, it will tincture, with the lustre and serenity

of spring, all the succeeding seasons of life. A chastened exaltation of mind, will be the natural and certain consequence of such a temper; than which nothing can so well figure, for duly combining our services to God and man, while we remain here, under our discipline of trial.

76. We next come to consider, the MID-DIR AGES of life; which consideration opens to us a delicate task. For what ages are we to comprehend under that denomination? "Is not a man middle-aged at fifty-five?" is a very common question with the world-To give, a full answer to that question, it would first be necessary, to agree upon the meaning of the terms; till that point is determined, my answer is " look at the diel." Unless a contury was the everage extent of human life, fifty five could not, by any mode of computation, be rendered the middle aga of life, By middle I apprehend we must understandia cani-distant between extremitiesis and by middle aged, equi-distant between the two extremities of the years of life. These middle ages, therefore, must comprise parts of all the three middle decimals of life, in their growth and succession; to the middle decimal of which alone, the denomination of middle-age, in property belongs.

77. Now, "He that is youngest," says Bishop Taylor, "hath not long to live; he that is THIRTY, FORTY, or FIFTY years old, hath spent most of his life, and his dream is almost done; and in a very few months he must be cast into his eternal portion." If this is truly the case; and it is wiser to believe those who think, than those who think not; these middle ages will do well to apply themselves, with attention; to the contemplation of time.

78. These three middle decimals, comprise a large proportion of life, consisting of its most efficient periods; and it is in these three periods, that experimental wisdom is chiefly gained, if ever it be gained at all. In these years, the mind first begins to acquire a just apprehension of the measure of life; and to reduce it from that illusive and visionary length, with which it appears to the imagination of youth. Our

ideas of length, and distance, are relative and comparative. When we can take a distinct view of the beginning of any measure, we see, and apprehend its proportions.

79. If life consists of seventy years, we may say, that it consists of three times twenty-three years. He who is living in the first of those three divisions, is utterly insensible of the period at which it commenced; and hence, that first period appears to him to have had no beginning; it is like an emanation from eternity. Hence the difference also, between the length of that same term of years, in the apprehension of the parent, and in that of the child. But, when the second, measure of twenty-three years has been entered, and somewhat proceeded in; when we can take a reflective view of the point from which our manhood commenced, and can look back, beyond it, into youth, the progress of time then begins to rectify itself in our judgment; and the second twenty-three years seem to proceed with a rapidity, of which we had no idea during the first. But when the second division is concluded, and the extended compass is turned upon us for the last time; when forty-six years are numbered, and the remaining twenty-three conclude the measure; as in the following scale:



then, our improved experience gains a perfect sentiment of the true measure, and velocity, of life; that it is but "at a span long:" and, if truth and nature have our ear, that last measure will imperatively call upon us; to adapt our minds to the declersion and conclusion of our course.

80. If truth and nature are not attended to; if we fly from their warnings, and strive to remove ourselves from them, by attempting to reascend the stream of time; or, if we waver in uncertainty, without taking a resolute course; the consequence is obvious? that which we are reluctant to approach; will violently take hold upon us; and where

we might have arrived in serenity, we shall be brought in sorrow. Let us, then, take a caution from that severe satise of the poet:

At thirty, man suspects himself a fool;
Knows it at forty, and reforms his plan:
At fifty; chides his infamous delay:
Pushes his predent purpose to resolve;
In all the magnanimity of thought.
Resolves; and re-resolves; then dies the same.

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- and order, will be greatly assisted, by a patient and steady observation of the Bioscope. The visible progress of the index, through all those periods, will add the strongest enforcement to the conviction, arising from an improving experience of the rapid flux of time.
- 82. As a Monitor, therefore, the Bioscope will point out to MIDDLE LIFE, the critical stage at which it is arrived. For, although half of life, more or less, may possibly remain yet half of it, is certainly exhausted; and

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the second half will appear to pass, with a continually increasing rapidity; owing to the continual rectification of our judgment, with respect to the true velocity of time. And, as we shall find ourselves declining in vigour in the last half, whereas we were constantly increasing in it in the first half, we shall be led to a provident consideration of the present period; in order to recover, and redress, whatever in the past may point itself out to our reflection as requiring it. The power of habit, which acquires such compound strength from the progress of time, will begin to alarm us, and to awaken in us a wise anxiety; and we shall naturally reflect, that, if we are under the influence of any habits which ought to be broken and subdued, this is the latest season to which the effort ought in prudence to be protracted. The vigour we now possess, will still render easy the subjugation of habits; the dominion of which will be irresistibly confirmed, if we permit them to acquire an established inveteracy, and if we postpone

our combat with them, until our strength decays, and our resolution becomes too feeble to encounter them.

83. But, the admonitions for middle life must of necessity involve the remembrance of the past, by appealing to the substance of its experience; by which, the authority of those admonitions are chiefly to be established. The experience of life, and of human nature, with which we find ourselves gradually stored in these periods, will go a great way towards enabling us to form a general notion, of that portion of life which we have yet to live, "Ex præteritis possunt futura deprehendi." "The future," says Pliny, "may, in a great "measure, be collected from the past." And so also Shakspeare:

There is an history in all men's lives,
Figuring the nature of times deceased.
The which observ'd, a man may prophesy,
With a near aim, of the main chance of things
As yet not come to life; which in their seeds,
And weak beginnings, lie intreasured.

84. Here then, as a Remembrancer, the Bioscope will have a very active office to

fulfil; and various will be the subjects, upon which it will exert its activity. Among those which will naturally engage the mind, will be a review of our contemporaries in life: they who began the journey with us, and who long kept pace with us in it. Of these we shall inquire, which still continue their course in the common track; or which, by a side and cross path, have already reached the termination? whose Bioscopes have stopped in the middle of their courses, and thus have demonstrated to us, the vanity of all anticipations of life.

When in this vale of years I backward look,
And miss such numbers; numbers too of such,
Firmer in health, and greener in their years,
And stricter on their guard, and fitter far
To play life's subtle game; I scarce believe
I still survive!

85. From the smaller circle, of our own particular friends, we shall, in these middle years of life, extend our view and our concern to the great circle of the world; and to

the principal actors engaged upon its conspicuous theatre.

Where the prime actors of the last year's scene? Their port so proud, their buskin, and their plume. How many sleep, who kept the world awake, With lustre, and with noise! Has death proclaim'd A truce, and hung his sated lance on high? Tis brandish'd still; nor shall the present year Be more tenacious of its human leaf, Or spread of feeble life a thinner fell.

- 86. How penetrating must the truth of these lines be to us, who, for more than twenty years, beheld England "awake, with lustre and with noise," at the names of PITT and Fox; and who yet have seen the possessors of those great names disappear, and vanish from the view, at terms of life far short of the extreme ages comprehended in the dial: the former at the age of 47; and the latter at the age of 55 years.
- 87. Nor is it in men alone that this fragility, this mortality is seen.

The Roman? Greek? They stalk an empty name.

"Where now" the ancient and splendid realm of France? The German empire, with all its prescriptive honours, of Rome, of CESAR, and of Augustus? We knew them both, and were intimate with both; yet "where are they now?"

---- They stalk, an empty name!

We have lived to see them erased from the earth; and, in our own few years, have witnessed a revolution in human affairs, more entire than was ever accomplished, but in the progression of centuries.

88. Let any man, who (at the age, perhaps, of twenty,) saw the throne of Lewis the Fourteenth in appearance still firm and secure, retaining all its ancient honours, and possessed by a prince of his royal blood, the second only in descent from himself; who, ten years after, saw that throne subverted, those honours extinguished, that possessor weltering in his blood, and that royal line of sovereigns for ever concluded: who, in the course of ten more years, beheld an imperial dignity spring out of

that scene of waste and ruin, and invest, with all its eminence, an unknown native of a Mediterranean island, who presently extinguished the last vestige of imperial Rome; and made himself the conqueror and arbitrator of almost the whole of Europe: let such an one count back those few fateful years upon the dial of his Bioscope, and meditate upon the experience which they impart; let him next look forward, upon the years which are now about to open before him; and, (if he has wisdom,) caution, and not temerity; doubt, and not security; religious awe, and not worldly confidence; must be the sentiments which they will excite.

88. With empires, pass also the fashions or prevailing aspects of the world. He who is now advanced in middle age, found the world, at his entrance into manhood, not more distinguished by the crowns and sceptres that have vanished, than by opinions and systems, which exercised the most insolent and overbearing dominion among the nations of Christendom. The RELIGION of Christendom, was the great object of their assail-

ment; and, favoured by the corruption of courts, and the depravity of individuals, they established an empire of fashion, which had nearly brow-beaten religion, and driven piety from the world, into the recesses of closets. By the slow and calculated advances of sophistry; or by the daring and desperate assaults of jest and falsehood; they united, with unintermitting ardor, to blow up, or beat down, the sanctuary of the Gospel. The schools of Hume, of Voltaire, of Helvetius, of Frederick, and many others, seemed firm in power; and their arrogant pretensions were exalted among the most conspicuous eminences of Europe. "Where are they Now?" Fallen from that height of false glory, and usurped distinction, on which they stood; they must now be searched for, among the ruins of Europe. The same mysterious scourge, which the present dispensation of Providence has called forth to chastise and afflict Christendom, has fallen with indiscriminating vengeance, upon the honours of infidelity and scepticism.

- 89. Having received such extraordinary demonstration, that "the world, and the "fashion of the world, passeth away;" he will discern wisdom, and not severity, in the admonitory precept founded upon that truth; "Love not THE WOBLD." And, looking from those passing objects, "which are "now seen," to those prospective ones, "which are not yet seen;" he will loosen his attachments to "things which are merely "temporal," and gladly fix them upon "those which are eternal."
- 90. Let the Bioscope be then resorted to, in its quality of Comforter, to enable us so to use those approaching years, as to be capable of defying the utmost evil with which they can teem; and of mastering all the power of disaster, which seems to form the peculiar and distinguishing character of the times in which we are cast. And this it will do; First: by showing us, that there is a limit, which that evil and that disaster cannot possibly overpass; and where we may be emancipated, for ever, from its

influence and dominion. Secondly; by showing us, that we have still, in probability, a residue of life, which may be rendered sufficient for taking effectual measures, to assure that emancipation, and to attain to that ultimate receptacle of security and peace. Let us keep our view constantly advanced to the goal of our journey; and, holding continually that forward tendency, let us make the end, and not the intermediate stages, the prime object of our concern. There, whatever may be the political distractions of this earth, for a short and limited period, the Christian's prospect will be crowded with objects to animate the best and noblest ambition of those middle ages; namely, " glory, and honour, and immortality;" when "God shall, at " length, have taken unto Him his great " power, and shall reign; and shall have " destroyed them which destroy the earth!"

91. We come now at last to THE AGED: to that period, which Cicero calls, " of old " age, either arrived, or certainly approach"ing—aut jam urgentis, aut certe udven"tantis senectutis." And here we have a task, still more delicate to fulfil than the former. For, who are the aged, and the old? At what period do those qualities of time commence, and attach their characters upon individuals?

' 92. " Do you call a man old at sixty?" save the world: and such is the general system of connivance and mutual deception, that the usual answer to that question is-No! But here, again, we have need to fix and determine the signification of terms. By aged, and old, I apprehend we must understand, the having outlived far the greater part of the average number of our years, and, of course, having but a small portion of that number remaining, Aged, and old, being relative notions, and relative to a fixed and general measure of!time in life; between fifty and sixty, and between sixty and seventy, out of seventy years, certainly establish, in different proportions, the relations of age, or oldness.

As the poet is adventurous enough to say;

If truth, in spite of manners, must be told, Why truly, fifty-five is something old •.

- 93. That this statement may not appear so contrary to the common opinion of mankind, as it is to the partial feeling of the World; let us inquire, what was the opinion of the wisest heathen nations, before age became so much an object of jealousy and irritation.
- 94. According to the Greeks and Latins, a man was called $\pi \rho s \sigma \beta s \nu l n \rho$ —sensor, that is, elder or aged, as soon as he had completed his forty-ninth year, and had entered upon his fiftieth; and he was called $\gamma s \dot{\rho} \nu \nu$ —senex, that is, old, from the age of fifty-six to the end of his life. If now, keeping in our mind the definition which has just been given of agedness, and oldness, we carry our eye to the Bioscope, we shall receive imme-

[·] Elegy to an Old Beauty,-PARNEL,

diate demonstration of the truth and justness of that ancient enumeration. He who has entered into his last decimal but one, is, in all certainty, aged; and he who has entered his last decimal, is, in all meaning, old, though others may be older.

95. It has been observed, that we are never sensible of our advancement in age, until some accidental circumstance occurs to awaken in us a sense of that truth. Seneca: thus relates an incident, which led him to remark, that he was already an aged man-" Quocunque me verto, argumenta senec-" tutis meæ video. Veneram in suburba-" num, et querebar de impensis ædificii: " delabentis. Ait villicus, non esse negli-" gentiæ suæ vitium, omnia se facere, sed " villam veterem esse. Hæc villa inter manus " meas crevit; quid mihi futurum est, si " tam putrida sunt ætatis meæ saxa?--" Wherever I turn, I see the proofs of my " own agedness. I went to my house out " of town, and complained of the expense " which I was to incur for repairs. The

" steward said, that it was not owing to any
megligence in him; that he had taken
every care of the building, but that the
house was old. Now, this house grew up
under my own hands! What, then, must
be my own case, if materials, of my own
age, are thus perishable?"

96. From these stages, a long netrospect is opened to us; and the prospect narrows in proportion. We perceive sensibly our advance, and approximation to the common boundary of life; and we are as sensibly convinced, that no time should be wasted, or lost, for bringing our minds into a conformity with our years, in order to our final arrival at that boundary. Here, then, the Bioscope speaks eloquently to us in its capacity of Montron.

of the ages which we have past, and of those at which we are arrived; and, however much we may desire to deny those characters, by appealing to the texture of our thoughts, yet, the conspicuous fact vindicates

its reality, by appealing to the number of your years. And it is years, not thoughts, which make up the measure of human life.

- 98. " However age may discourage us by " its appearance, from considering it in " prospect," says a great writer, " we shall " all by degrees certainly be old, if we live " long enough; and therefore we ought to "inquire, what provision can be made against that time of distress? what hap-" piness can be stored against the winter of " life? and how we may pass our latter * years with serenity and cheerfulness? If " it has been found by the experience of " mankind, that not even the best seasons " of life are able to supply sufficient grati-"fications, without anticipating uncertain " felicities, it cannot surely be supposed, " that old age, worn with labours, harrassed " with anxieties, and tortured with diseases, " should have any gladness of its own, or " feel any satisfaction from the contempla-" tion of the present. All the comfort that " can now be expected, must be recalled

" from the past, or borrowed from the future. "The past is very soon exhausted; all the " events or actions of which the memory " can afford pleasure, are quickly recol-" lected; and the future lies beyond the " grave, where it can be reached only by " virtue and devotion. Piety is the only " proper and adequate relief of decaying " man. He that grows old without reli-" gious hopes, as he declines into imbe-" cility, and feels pains and sorrows inces " santly crowding upon him, falls into a " gulf of bottomless misery; in which every" " recollection must plunge him deeper, and " where he finds only new gradations of " anguish, and precipices of horror."

99. The aged, and the old, will therefore, if they are wise, be admonished by the Bioscope, to make their minds dwell, with resolution, on the demonstrated shortness of their remaining course; and on the region, to which the end of that course must inevitably bring them. And here we may remark, that common sense alone, and the

common inclination and practice of mankind, would seem to incite us to this exercise.

- 100. All men look so far forward into time, as to provide for the interest of generations which they shall never witness on the earth. "They labour in things," says Cicero, " in which they know they shall " have no personal concern. Nor is there " a farmer, however old, that hesitates, if "he is asked, for whose sake he sows or " plants? to reply—' For the sake of the " immortal gods; who require, that I should " not merely receive these things from my " forefathers, but transmit them also to " posterity." Now, if it is natural to man, to look forward into times which he shall never witness, for the sake of persons whom he shall never see; it would seem much more natural, to look forward to an eternity into which we are entering, for the sake of ourselves, who shall be sensible of existence throughout that eternity.

101. Upon the same principle, it would seem natural, that we should engage our

thoughts in considering that eternal country, into which we are so soon to enter. For the termination of the scale, is full as much the beginning of a life, as it is the end of a life: the end of one, being, ipso facto, the beginning of another. Just as the doorway of an anti-chamber, is not more the point of egress from thence, than it is that of ingress to the state-room. Now, what person is there, who, if he has in prospect to embark for Persia or Peru, will not be filled with an ardent curiosity concerning his voyage; and very inquisitive, after the nature and genius of the country, and the kind of entertainment he shall meet with in it? And shall we, when we see that the period of our departure is approaching, a little more or less near, be less curious, and less inquisitive, respecting the country which immediately borders upon the concluding goal of life; to which we shall arrive ere long; from which we shall not return; but shall remain, under circumstances wholly and essentially new? Especially, when we have it in our power, to gain so much delightful information respecting that country; and to secure so safe a journey to it, and so favourable a reception in it? Surely, in this repect, the Bioscope is a consummate Comforter; since it brings us to so near a prospect of that country, and conducts our view even to the very frontier.

102. And here I shall take occasion to remark; that there is not a more common, or more delusive error, and which, however soothing it may be to the imagination, is most treacherous to the reason; than that of looking forward to old age, as a station, in which we are to halt, and take our rest, at the close of the journey of life.

103. For, first; we may never attain to old age; and then, how mischievous must be the illusion, of living always with a view to a period, at which we never shall arrive? "You hear many," says Seneca, "who say, I will retire at my fiftieth year; or, my sixtieth year will set me free from all toil of business. But, what pledge have you received of so long a life? Are you not assumed, to treasure up in your

" imagination any reserve of future years? W Non pudet te reliquius vitie reservare? The laws of probability," said Mr. Gibbon, at the age of fifty-two, " so true in general, so fallacious in particular, still allow me about fifteen years. I shall soon enter the period which, as the most # agreeable of his long life, was selected by * the judgment and experience of the sage Fontenelle." But the sage Fontenelle said so, upon the retrospect, and not on the prospect. Mr. Gibbon died within five years. 104. But, suppose that we shall attain to old age; still, we shall find it no stationary post, or place of halting. Life has, in all ages, been well compared to a journey. Now, to look to old age as a station, and to

console ourselves, as we travel on in life, with the prospect of that imaginary station; is, as if a man were journeying from Bath to London, and looked forward for his repose, between Kensington and Hyde-Park Corner. The three or four last miles of that journey, will well answer to the last

years of the journey of life. The traveller will certainly only look for his repose, when he shall be arrived at his home in the Capital. The interval from Kensington to the Turnpike, will, indeed, probably awaken in him a lively sense of his approach to his home; and the more so, as he will then be wearied and harrassed by his journey; and, in his contemplation of the proximity of his enjoyment, his mind will experience an anticipation of repose. But it is beyond the Turnpike, and in the Capital only, that he will look for its reality.

105. And so in the journey of life. The last years of life neither promise, nor administer, any period of retreat in themselves; for life proceeds as fast (nay, sensibly faster,) in old age, as in any other part of its course: it can then only be, in the near prospect of retreat, not in the possession of it. Old age may, doubtless, look for some repose of mind, from its period in the journey; because its anxieties will have greatly subsided, and its concern about future contingencies, and accidents of the road, will

be extremely diminished; but it must still travel on as fast as ever, and its retreat will only be acquired, when the goal is passed, and the final home attained.

106. And this objection lies, in a great degree, against the scheme of human life. exhibited in the ANDROMETER of the highly valuable Sir William Jones; which, as his noble biographer defines it to be, is " a scale of human attainments and enjoy-" ments." This scale points out certain years at the end of life, as forming a period of " the perfection of earthly happiness;" and. therefore, naturally directs the mind to that period, as one, in prospect of which it is to guide its course. But, however ingenious that scheme may be, and however " striking "a specimen it may afford of the extent of " its distinguished author's views, in the " acquisition of intellectual attainments;" (to, use the words of his biographer;) it requires but a superficial inspection to discern, how entirely visionary, and deceptions, it is. That it is visionary, is manifest; because there is nothing in the character

assigned to any one year, which is founded upon the laws of nature. And that it is in the utmost degree deceptious, was demonstrated in the excellent author himself, who imagined it at the age of thirty, and who did not live to reach the forty-eighth division of the scale: which was many degrees short, of those, in which he had placed " the perfection of earthly happiness." And there fore, as his biographer aptly remarks: "We are not to consider, that the pre-" paration for ETERNITY, which stands at "the end of the scale, was to be deferred, " until the SEVENTIETH YEAR; it is rather " to be considered as the object to which he " was perpetually to look, during the whole, "of his life, and which was exclusively to " engross his latter years *."

107. But it will perhaps be said; "True!" but at that end is DEATH; and the pro"spect of death is so repellant to human

" nature, that the mind naturally recoils from

See THE ANDROMETER, at the end of this Tract.

"the view; and would rather seek an obli"vion in the visions of fancy, than be har"rowed up by the presence of that hostile
"spectre." If this is the language of human
nature, I am at a loss to know, under what
dispensation we are to find it. By human
nature, I understand the best condition of
that nature. Was it then in the heathen world,
that this language was held? It is very contrary to the language of Socrates, or of
Cicero.

108. When Socrates stood before his iniquitous judges, and had just received condemnation to death, he thus evinced the effect which their judgment, and the prospect of immediate dissolution, wrought upon his mind. "Death," said he to them, "must necessarily be one of two things. "Either it is the entire end of all sensation; or it is the transportation of the soul from one place into another. Now, if it is only the extinction of all sensation, like a sleep in which we experimence no dreams; how astonishingly gainful is death! But if, on the other hand, that

swhich we are taught be true; that death " is our removal from hence into another "place; and if it be also true, that we " shall there be consigned to the judgment " of righteous and equitable judges; how " far more gainful must it then be! And if "I shall there hold intercourse with Or-" pheus, with Musæus, with Hesiod, with "Homer; I would willingly, for such feli-" city, suffer death many times over! To " me, the prospect of such a society is " beyond measure delightful; since they, " who shall arrive at that place, will die no " more, but will remain for ever, immortal, " and in the enjoyment of happiness, infi-" nitely surpassing every thing that is ex-"perienced here "."

same article, are delivered by him in the person of Cato; whom he thus makes to wind up, and conclude, his beautiful treatise upon Old Age. "I depart from life," says he, "as from an inn, not as from an home;

" for nature gave it to us, only as a place " of temporary abode, and not as one of "permanent habitation. O glorious day! "when I shall reach that divine concourse" "and society of spirits; and when I shall "depart from this scene of pollution and "distraction! For I shall then, not only go " to those persons of whom I have already "spoken, but to my own son, than whom "no better man was ever born, nor any " one more illustrious for his piety. To: "whose body I performed the last offices; "Jwhereas, it was rather he that should "have performed them to mine. But his " soul, not taking leave of me, but looking ... "back for me, departed to those regions, "to which he knew I myself must so soon " follow him. And this loss I seemed to "you to bear with composure; but it was " not that I bore it with composure, but "that I consoled myself with the thought," " shat the distance and separation between " the would not be long. And with these " reflections, old age is not only light to " me, but even pleasing. For if I am in

"error in believing, that the souls of mem are immortal, I willingly err; nor shall any one, while I live, rob me of that error, which is my delight!—Quod si in hoc erro, quod unimos hominum immortales esse credam, liberter erro: nec miki hunc errorem, quo delector, dum vivo, extorqueri volo."

death is discovered to be an object to edious" to human nature? Surely not; for we know, that since the secrets of "Life and Im-" mortality have been brought to light." by the Gospel," and all doubts dissipated respecting those great points, the "sting of death" is drawn; and it is become to us nothing mate than the pertal, by which "we pass into life."

111. Since, then, those who are most into fit to guide our reasons, either in the hear in the hear in the next received in the prospect of death, nor viewed, it is as an hostile spectre, but rather as a guide in and a deliverer, shall was, who profess to in unite in quantities all lights, both Christian is

and heathen, cherish the miserable sentiment, which dares not meditate its natural approach?

No! the thought of death indulge.
Give it its wholesome empire; let it reign,
That kind chastiser of the soul in joy!
And why not think of death?——
Ere man has measured half his wearied stage,
His luxuries have left him no reserve;
No maiden relishes, unbroached delights.

or On cold-serv'd repetitions he subsists,

And in the tasteless present, chews the past....

Of that vast ocean it must sail so soon;

And put good works on board, and wait the wind, That shortly blows us into worlds unknown.

If unconsider'd too, a dreadful scene!

that we are not yet entered within the adominion of death, because his last act of power has not yet been exercised upon us:

"In the midst of life we are in death."

Must I then forward only look for death?

Backward I turn my eye, and find him there.

Man is a self-survivor every hour.

Andrew Miles Comment of the

ban Man, like a stream, is in perpetual flow.

Death's a destroyer of quotidian preyamy outh, my noontide his, my yesterday!

The bold invader shares the present hour;
Each moment on the former shuts the grave.

While man is growing, life is in decrease;
Our birth is nothing but our death begun,
As tapers waste that instant they take fire.

Shall we then fear, lest that should come to pass,
Which comes to pass each moment of our lives?

of life, which is inseparable from death, is far from being grievous in itself, but is only rendered so by its opposition to the customary habits of the mind, and to the conceptions which the mind has chosen to entertain and nourish; is brought to demonstration, by a comparison with those, who have viewed it, not merely with composure and willingness, but with even rapture and delight.

114. Mr. Gibbon, when he had completed those celebrated pages, the applause for which was to constitute the chief reward and happiness of his mind; and when, at the age of fifty-two years, he had conceived the fallacious expectation of an "autumnal"

"period of felicity;" declared his own experience of life, in the following warming sentence: "I must reluctantly observe, that "two causes, the abbreviation of time, and "the failure of hope, will always tinge, with "a browner shade, the evening of life*."

115. If this sentence is delivered as a general proposition, applicable to all mankind; and meaning to assert that the abbreviation of time, and the failure of hope, are correlative, the latter necessarily following from the former; we are so happy as to know, with full assurance, that it is positively false. Millions of Christians have borne testimony, in the evening of their lives, to its utter falsehood. When St. Paul exclaimed—" The time of my departure is at " hand. I have finished my course; hence-" forth there is laid up for me a crown of " glory, which the Lord, the righteous judge, " will give me in that day. And not to me " only, but to all these also who dove (the " prospect of) His reappearing!" When he thus exclaimed, was there any symptom

to ken him of the had a so i

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that the strength of his hope was diminished by the abbreviation of his time? Or did any staked seem to tinge the evening of his life?" And endless are the examples which the experience of individual Christians can supply, of hope increasing with the abbreviation of time; and of the serene effulgence, which that hope sheds, not only over the evening, but over the very twilight of life. Mr. Gibbon's proposition, therefore; if taken universally, is most experimentally false.

as in fact it ought to be taken with limitation, as in fact it ought to be taken; if it merely expresses Mr. Gibbon's own experience; and declares the inward condition of his own mind; then we must receive it, not only as true, but as one of the most salutary disclosures, one of the most valuable truths in experimental ethics, that could have been imparted to the world. Mr. Gibbon thus distinctly declared, as the result of his life, drawn up, deliberately, only a very short period before his decease, that the course into which he had put his mind, and the

view which be had practised himself to take of philosophy and of religion, caused his hope to fail, in proportion as his term of life diminished; and that the consequence of that failure of hope, was a tinge of gloom, more and more deeply investing the evening of his life.

117. Melancholy, nay frightful, as this declaration is, it speaks more than volumes to prove the divinity of the Gospel; and the impotence and absurdity of all human coneeits, set up in opposition to it. It proves to demonstration, the truth of what has just been advanced; that the prospect of the end of life, is not necessarily, and in itself, bgrievous; but that it becomes so only when It is in opposition to the babits, and established impressions of the mind. Where I the mind accustoms itself to view the profigress and end of our nature, as it is illustrated by revealed truth; the close of life, that is, death, is a requisite circumstance in its conducive to: an end we seek. Where lowe seek not that end, because we have habireally excluded, for turned away from, the

might of revelation; the mind, unwilling to advance, seeks either to return, or remain stationary. But death is an unsurmountable impediment to such an expedient; and every step, therefore, that we are forcibly carried towards it, must naturally "tinge with a " browner shade, the evening of life." 6 10-21st 118. We meet with nothing, in the death of that distinguished censor of the church and Gospel, which should tempt us even -if we could gain tenfold the measure; of this fame, to seek the succour of his philosophical phantom, in exchange for the substantial consolations of the Christian faith. The chief incidents of the awful period, which, at the age of fifty-six, interrupted all his plans of " autumnal felicity;" are thus recorded. " Twenty-four hours before Mhis death, Mr. Gibbon happened to ifall " into a conversation, not uncommon with Minim, on the probable duration of his lefe. He said, he thought himself a good life, "for ten, twelve, or perhaps twenty years. "On Monday, January 18, he underwent an operation; and seemed much religied. "He talked, as usual, of passing his time at houses which he had often frequented, with great pleasure; and said, I intend to go on Thursday (Jan. 16,) to Devonstable house."—"On the 16th," says his moble biographer, "I reached his lodging about midnight, and learned, that my friend had expired, a quarter before one clock, that day. His valet de chambre cobserved, that Mr. Gibbon did not, at any time, show the least sign of alarm, or appear, that he ever thought himself in danger." He died in the year 1793, aged 57.

119. Addison, two years before his death, entered upon his admirable work, in Evidence of the Christian Religion. "In "the beginning of the year 1719," says his great biographer, "the end of his useful life "was now approaching. Addison had for some time been oppressed by shortness of breath, which was now aggravated by a "dropsy; and finding his danger pressing, "he prepared to die conformably to his

"own precepts and professions. The Karl
"of Warwick was a young man of very
"irregular life, and perhaps of loose opi"nions. Addison, for whom he did not
"want respect, had very diligently endea"voused to reclaim him; but his argu"ments and expostulations had no effect.

"One experiment, however, remained to
"be tried; when he found his life near its
"end, he directed the young lord to be
"called; and when he desired, with great"tenderness, to hear his last injunctions,
"told him, 'I have sent for you, that you
"may see how a Christian can die." He
died June 17, 1719, aged 47.

120. Whatever was the effect of this example upon the Earl of Warwick, it remained to animate the faith, the piety, and the virtue of the Christian world. Gellert, distinguished in Saxony by the sanctity of his life and writings, demonstrated in himself the efficacy of that bright example. "On the day of his dissolutions "convinced that he felt the immediate "approach of death he earnestly inquired

" of his friends, how long he might still " have to struggle with it? Upon receiving " for answer, perhaps an hour; God be " praised!' he exclaimed, raising his hands "with a joyous countenance; 'only one " hour!' Then, with a countenance still " more serene, he turned on his side; " silently addressed himself in prayer to "God; and, in the midst of that prayer, " sunk into the sleep of death; on the 13th " of December, 1769, aged 54. This so " peaceful end," adds his biographer, " re-" calls and confirms what Addison said on " his death-bed: See how a Christian can " die! And thus was accomplished the " ardent desire which Gellert expressed in "a letter, in which he spoke of the death " of Addison: ' Great God! what would "be my happiness, if my end could be like " his!""

Addison, seven years before his death, which is so improving to the reader, as those accounts which we meet with, of the deaths of eminent persons, and of their

believiour in that dreadful season. I may also add, that there are no parts in history, which affect and please the reader in so sensible a manner. The reason I take to be this; because there is no other single circumstance in the story of any single person, which can possibly be the case of every one who reads it.

122. The sound sense and truth, of this remark, being manifest; let us bring home to our own cases the examples, here adduced, of the concluding lives, of one of the greatest antagonists; and of one of the greatest vindicators, of the Christian faith: and let us reflect, which of the two we would father resemble, on the day which shall terminate our lives. Whether of him who prepared for his declining years a dimination of hope, and an augmenting gloom of prospect; or of him, who prepared his mind to depart in the strongest confidence of hope, and in the brightest serenity of joy? Of him, who on the day of his death, was employed in the sad and fallacious

Spectator, No. 289. See this whole paper.

computation, of ten, or twelve, or twenty more years of earthly life; or of him, who met the day of his death, as the day of his immediate advancement to the presence of God, in eternity? Of him, whose mind entertained no anticipations of his impending removal to another state of being; or of him, whose mind was already on the wing for its departure, with the most lively anticipations of the bliss which was waiting to receive him? Of him, finally, who sought to lead a soul to heaven, by the demonstrative evidence of its already dawning glory; or of him, who had no better consolation to offer to his greatest friend, under the severest of domestic calamities, than a frigid and unhopeful-" IF there be a future state"."

The chamber, where the good man meets his fate, Is privileg'd beyond the common walk
Of virtuous life, quite in the verge of heaven.
Fly, ye profane! If not, draw near with awe;
Receive the blessing, and adore the chance
That threw in this Bethesda your disease.
If unrestor'd by this, despair your cure;

^{*} Gibbon's Miscel, Works, i. 279.

For here resistless demonstration dwells:

A death-bed's the detector of the heart.

You see the man, you see his hold on Heav'n.

If sound his virtue, as Philander's sound,

Heaven waits not the last moment; owns her friends

On this side death, and points them out to men:

A lecture, silent, but of sovereign power.

Whatever farce the boastful hero plays,
Virtue alone has majesty in death.
Through Nature's wreck, through vanquish'd agonies,
What gleams of joy! What more than human peace!
Where the frail mortul? the poor abject worm?
No, not in death, the mortal to be found.
His conduct is a legacy for all!
His comforters he comforts; great in ruin,
With unreluctant grandeur, gives, not yields
His soul sublime; and closes with his fate.

"How our hearts burnt within us" at the scene! Whence this brave bound, o'er limits fix'd to man? His God sustains him in his final hour! His final hour brings glory to his God!—Christians, adore! and infidels, believe!

As some tall tower, or lofty mountain's brow,
Detains the sun, illustrious from its height;
While rising vapours, and descending shades,
With damps and darkness drown the spacious vale:
Undampt by doubt, undarken'd by despair,
Philander thus augustly rears his head,
At that black hour which general horror sheds

- On the low level of th' inglorious throng.
- 2 Sweet peace, and heavenly hope, and humble joy; ; Divinely beam on his exalted soul;
- ... Destruction gild, and crown him for the skies!
- 123. It is a vast error to suppose, that vice, in its common and popular sense, is the only moral evil which can disqualify us for the promises of religion. Vice is, indeed, a mortal evil, and an insuperable disqualification, so long as it continues, and is not cast off, and thoroughly purged out; but the mind and heart of man, oppressed by its burthen, may conceive such inward apprehensions of its misery and hatefulness, as, by a strong and resolute effort to cast it off, to loathe it, and to invest itself thenceforth in a garb of purity and virtue. The mind, receiving into itself such an inward principle of renovation, may become, as it were, entirely regenerated; and hold a serene and steady hope of admission to those high privileges, through the mercy of God, and the peculiar means by which He has been pleased to administer that mercy.
 - 124. But there is a more desperate evil,

which is, mental vice; a corrupt, inbred pride of mind, and principle of self-exultation. If this principle is suffered to establish its full dominion, to grow with life, and to become inveterate, neither the experience nor the imagination of man can conceive a process for correcting it. This is a principle of essential hostility to the supremary of God, as vice is a principle of open rebellion against His authority. But he who has long rebelled, may become heart-smitten and humbled, and prostrate himself in penitence; and then, his evil is instantly removed. But he, who is " exalted above " measure:" who establishes in himself a sentiment of self-authority; who contemplates, with a self-devotion, his own imagined superiority of judgment; making his self the ultimate object of his appeal; becomes incapable of humiliation, and closes the door of his reason, and his heart, against all illumination through the channels of divine trath. And there is no prospect of his evi being corrected, before he is called away to THE GREAT TRIBUNAL, to account for the

exercise of his intellectual agency; and to show, how far his time of trial has been employed, in reducing his intellectual faculties into a state of submissive allegiance to THE MASTER, whom alone he was made to serve by them. If then it be found, that no sufficient progress has been made, in a course of subjugating the will, and conforming the mind, to the sole and entire government of God; the agent must, necessarily, stand as defective, as if he had engaged in any other course of delinquency. The mental vice, so cherished and confirmed, will leave him as tinprepared, and as inadequate to the perfect agency then demanded of him, as if he had lived in the indulgence of any other species of forbidden gratification.

125. And it is upon this distinction, so easily apprehended by the reason, between rebellion in act, that is vice, and rebellion in principle, that is, infidelity and scepticism, that our Lord, who alone could declare the counsels of Heaven, pronounced; that the former, "the publicans and harlots, should "go into the kingdom of Heaven, before

"the latter." Not, indeed, while they continued such; but that there was a far greater facility, for the abjectness and temerity of vice to purge itself, and to fit itself for Heaven, than for the arrogance, and disloyalty, of infidelity, to do the same thing.

126. This is that evil spirit, which has so variously laboured, throughout the last century, and in our own days, to rob us of the consoling prospects of futurity, confirmed to us by the revelation of the Gospel. " If it " is an error," said Cicero, " no one shall " rob me of it while I live!" What would he then have said of that modern host, usurping to themselves his proper designation of philosopher, who have laboured, with a malignity beyond all example, to rob mankind of a truth, which, even as a possible error, appeared to Cicero of a value inappreciable? What he would have thought, we may gather from the testimony of a spirit congenial with his own; a true philosopher; who was able to carry into the twilight of the Academy, the bright and piercing illumination of THE GOSPEL.

127. "Perhaps," said this excellent writer forty years ago, "our modern sceptics are "ignorant, that, without the belief of a "God, and the hope of IMMORTALITY, the "miseries of human life would often be "insupportable. But can I suppose them "in a state of total stupidity, utter strangers to the human heart, and to human affairs? "Surely they would not thank me for such a supposition. Yet this I must suppose, "or I must believe them to be most perfidious and cruel men.

128. "Caressed by those who call them"selves the great, engrossed by the for"malities and fopperies of life, intoxicated
"with vanity, pampered with adulation,
"dissipated in the tumult of business, or
"amidst the vicissitudes of folly, they per"haps have little need, and little relish, for
"the consolations of RELIGION. But let them
"know, that, in the solitary scenes of life,
"there is many an honest and tender heart,
"pining with incurable anguish, pierced
"with the sharpest sting of disappoint"ment, bereft of friends, chilled with

"poverty, racked with disease, scourged by "the oppressor; whom nothing but trust in: "Providence, and the hope of A FUTURE RE-"TRIBUTION, could preserve from the ago-" nies of despair. And do they, with sacri-" legious hands, attempt to violate this last " refuge of the miserable; and to rob them " of the only comfort that had survived "the ravages of misfortune, malice, and "tyranny! Did it ever happen, that the "influence of their execrable tenets dis-" turbed the tranquillity of virtuous retire-" ment, deepened the gloom of human dis-" tress, or aggravated the horrors of the " grave? Is it possible, that this may have "happened in many instances? Is it pro-" bable, that this hath happened, or may " happen, in one single instance? Ye traitors " to human kind, how can ye answer for " it to your own hearts!-But I remonstrate " in vain. Could I enforce the present " topic by an appeal to your vanity, I " might perhaps make some impression: " but to plead with you on the principles " " of benevolence or generosity, is to address. " you in a language ye do not, or will not, understand.

129. "But let not the lovers of truth be discouraged.—The fashion of sceptical systems soon passeth away. Those unnatural productions, the vile effusions of a hard heart, that mistakes its own restlessness for the activity of genius, and its own captiousness for the sagacity of understanding, may, like other monsters, please a while by their singularity; but the charm is soon over: and the succeeding age will be astonished to hear, that their forefathers were deluded, or amused, with such fooleries. The measure of sceptures indeed to be full.*

prophetical, writer. The lovers of truth therefore, need not to be any longer discouraged; for "God is true, and every man "a liar" who dares to deny His truth. And, under the security of that truth, we are graciously supplied with a reason,

Beattie on Truth. P. iii. c. 3.

not survey death with any sentiment, either of terror or of aversion. In the first place, the act of death itself is nothing for a Christian to sustain; since he shall "never taste of death, but will instantly pass from death unto life."

Why start at death? Where is he? Death arriv'd Is gone; not come or gone, he's never here.

Ere hope, sensation fails; black-boding man Receives, not suffers, death's tremendous blow.

The knell, the shroud, the mattock, and the grave, The deep damp vault, the darkness, and the worm, These are the bugbears of a winter's eve:

The terrors of the living, not the dead.—

Man makes a death, which Nature never made;
Then on the point of his own fancy falls,
And feels a thousand deaths in fearing one.

131. But the triumphant reason, which I have alleged, for not surveying death with any sentiment either of aversion or terror, is this: There are but two enjoyments of this present life, which a wise man would desire to carry with him out of it; viz. the favour and friendship of God: and the com-

merce of dear and virtuous friends; and we have God's express assurance, that he shall take both these with him. Every thing elle, which only makes up the circumstances of life, he would not wish to take with him? because he is thoroughly assured, that all the good, of opulence, of honour, of know ledge, or of pleasure, will be supplied in an incomparably better manner, in an incomparably better place. And he will easily give credit to God's assurance, upon the samples of those advantages which he witnesses here, that " these latter are not "worthy to be compared with those which "shall be revealed hereafter; and that the " things which God has prepared for them " who love Him," (that is, who strive to please Him; by endeavouring to bring their wills into a true conformity with HIS MANI-FESTED WILL, in respect of every thing which He designs us to know, and to do;) " are " really, as He has caused it to be pro-" claimed, such as neither eye hath seen, nor

²²²² L. of See Prolingingry Chapter, p. 18.

"the imagination of man ever yet conceived." The prospect of an inheritance in all theses, together with the friendship of God, and the company of pious friends, advanced, with ourselves, to a state of full perfection; ought not only to divest death of all its terrors, but even to transform it, in our imaginations, into "an angel of light."

132. It was thus, that the sublime and pious mind of Milton contemplated it, in a very early period of his life; and so depicted it, in his Latin verses written upon occasion of the death of Nicholas Felton, Bishop of Ely, in the year 1626; a translation of which verses is here presented to the English reader.

ON THE DEATH OF THE BISHOP OF ELY.

While yet my sad and pallid eleek
Was moist from many a tear,
That tender love, and anguish meek,
Mad shed o'er Wennen's * bier;

^{*} Lancelot Andrews, Bishop of Winchester, who died 1626.

142 THE BIOSCOPE EXPLAINED.

Fame, active messenger of grief,
Thro' Britain's land had told,
That thou, (in every virtue chief!)
ELy! in death wast cold.

My swelling breast, surcharged with woe, Scarce found a vent for breath: At length, when faultering words could flow, I called a Curse on Death!

But lo! in accents heavenly sweet,
From some supernal sphere,
These solemn sounds, descending, greet
My wonder-smitten ear.

- " O! check thy grief, thy tears restrain,
 " Unhallowed and unjust!
- " Nor dare, with murmur, to complain,
 " In Infidel mistrust.
- " Death is not what the poets sung,
 " The child of gloomy night;
- " From Erebus, or Chaos, sprung:
 Alien, impure, from light.
- " DEATH is a SERAPH, sent in love
 " From Heaven's high bliss by God,
- " For souls to fill His courts above,
 " Freed from their earthly clod.

- "In upward course they soar:
 - " To regions of unending day,
 - "Where night is seen no more.
 - " There, in their Father's presence dwell:
 " While impious sprites are driv'n
 - "To Tartarus, and lowest Hell,
 "Outcast from God and Heav'n.
 - " With joy, with ecstasy, I heard " Her life-inspiring call:
 - " Eager I hasted, nor deferr'd
 " To quit your nether ball,
 - "Borne by her winged ministers,
 "In flight sublime I soar'd;
 - " Dreadless I travers'd Scorpio's stars,
 " Nor fear'd Orion's sword.
 - "Like him I mov'd, that seer divine,
 "Who, chariotted in fire,
 - " Mounted above each starry sign,
 " To heav'n's eternal Sire.
 - " I pass'd the glories of the sun,
 " The planets' orbs; and last,
 (" My lower journey bravely done,)
 " The galaxy I pass'd.

144 THE BIOSCOPE EXPLAINED.

- " At length I reach'd the court of Heav'n,
 " The Eternal's chrystal dome;
- " Of glorious course, more glorious haven,

 " And man's celestial home.
- But how, to earth-clad man, relate
 The joys these scenes bestow?
- " Enough: I share this blest estate,

 " And all its raptures know!"

193. Let us not then be told any more, that the abbreviation of time necessarily diminishes hope, by darkening the human prospect; unless, indeed, it be said as an avowal of individual error and perverted reason; and then let us cherish that avowal as a beacon, to warn us from a gulf of desolation, in which time, and hope, and light, sink and perish together.

134. The circumstance of death, which is naturally and necessarily to be supposed in the termination of the dial, ought not, therefore, to be viewed as an object of dismay or disgust, which the mind cannot accustom itself to face, or beyond which it cannot look; since the wisest heathers, and

the best Christians, have been able to contemplate it as an object of their highest regard.

195. A backwardness in age, to reflect upon its station in years, or to contemplate the term which it sees to be near at hand; is, in effect, a repining and murmuring against the order established by Providence; the impiety of which was long ago pointed out, and reprobated, by the natural piety and true philosophy of Cicero. " I follow " Nature," said he, " that perfect guide, as "Gon; and as such I submit to her. For " it is not likely that, when all the other " ages of life are so well ordered and " drawn out, she should fail, like a bad " poet, in the last Act. Something must of " necessity be last; and, like the fruits of " trees, and seeds of the earth, wither and " fall from fulness of maturity. To that " law, a wise man will patiently submit; " for, to revolt against nature, what is it, " but to war against the gods, with the " impiety of the giants?-Quid enim est " aliud, gigantum modo bellare cum diis, nisi " natura repugnate?"

. 136. If the mind keeps pace with the years, declension and decay will be objects of its expectation; and it will naturally grow into such an accordance with those circumstances of its being, as to render the thought of them devoid of all offence.

.,137. "Our infancy," said the aged and experienced Bishop Hall, " is full of folly. ". youth, of disorder and toil; age, of in-" firmity. Each time hath his burden, and "that which may justly work our wearis-"ness. Yet infancy longeth after youth : " and youth, after more age: and he that ", is very old, as he is a child for simplicity. " so he would be for years. I account our " AGE the best of the three; partly, for that, " it hath past through the folly and dis-", order of the others; partly, for that the "inconveniences of this are but bodily. with a bettered estate of the mind; and " partly, for that it is nearest to dissolution. "There is nothing more miserable, than an " old man, who would be young again *."

Bishop Hall's Works, Vol. I. p. 48.

198. But if these are, indeed, attractive and glorious objects, which the Bioscope offers to our prospect as a COMPORTER in Age; it is indispensably necessary, that,

Warn'd by the languor of life's evening ray,

Age should pay the utmost deference to its admonition, as a MONITOR, by striving to live, the small time that remains, in a state of constant qualification for obtaining them: which state of qualification, as we have already seen, must consist, in the conformity of our wills with the SUPREME WILL manifested in the Gospel. That admonition is founded, upon the sensible demonstration, that the proportion of time which now remains is small; and upon the self-evident truth, that there is no way in which we can pass that time, which will answer so well, or afford us so large a return of enjoyment; as in using every particle of it with the most scrupulous economy: " walk-" ing circumspectly; not as fools, but as " wise; for the purpose of redeeming the " time."

139. What has been said of AGE, within the average measure of SEVENTY YEARS, holds with still stronger force, should that age be extended beyond the average; or, in the proper sense of the term, become superannuated: that is to say, live into years over and above the common calculation. In that state, of proper super-annuation, when it is obliged every day to exclaim with the poet:

I scarce can meet a monument, but holds My gounger!.....

every year ought to be a matter of surprise, rather than of exultation. For we can never count it, till it is gone; and, therefore, we have it not in possession, but have lost it, as soon as we are able to enumerate it. And the prospect of another year, is always more and more improbable.

that term of excess, we may learn from the example of a wise and aged beathen. "The "great and learned Varro," as we are informed by Pliny, "was a singular instance

" of the vigour and powers of life; retain-" ing all his mental and bodily facul-" ties unimpaired, until the advanced age " of eighty-eight." Yet, when he wrote his celebrated treatise Upon Agriculture at the age of eighty, how did he account the privilege which he then possessed? "Had "I leisure," said he, in his prefatory address, "I should send you this work in a " more commodious form; which, however, " I will still endeavour to do, as well as I " am able: but I am sensible, that I must " now make haste; for if, as they say, man " is but a bubble, how much more so, an " Old Man! For my eightieth year now " admonishes me, that I must gather up " my bundles, before I depart out of life. " Otium si essem consecuturus, Fundania, com-" modius tibi koc scriberem; qua nunc, ut " potero, exponam, cogitans esse properandym. " Quod, ut dicitur, si est homo BULLA, eo " magis sener. Annus enim octogesimus " admonet me, ut sarcinas colligam antequam " proficiscar e vità." 141. Surely this is a period, when we ought, in reason, not merely to contemplate, but to live in the constant anticipation of, that ETERNITY, which we behold so near us-

A good man and an angel! these between How thin the barrier! What divides their fate? Perhaps a moment, or perhaps a year.

If this be true of every stage of life; as it is applied by the poet; how lively is its truth, when applied to every year, and every day, after the average measure of life is consumed? When Lord Russel rose on the morning of his execution, it is related of him, that he wound up his watch; and then said: "I have now done with Time: I must " henceforth think solely of Eternity!" And such should be the reasoning of all, who see their Bioscope concluded, and its functions ended: in the same manner they should dispose their minds for that near moment, when their altered being shall suddenly and presently convince them, that

Time was; Eternity now reigns alone!

142. It is in old age, however, and especially in extreme old age, that the office of Remembrancer exercises its severest duty. Its power is mitigated, in proportion as the prospective measure of life offers space, and probable opportunity, for the redemption of time, by a wise and provident employment of that which may remain. But neither time, nor any thing else, can be redeemed by man out of nothing. Here then, when time touches at its end, the scene may become dreary and dark indeed, and even desperate; if the care of time has been neglected, until that late crisis. "The ab-" breviation of time, might then so extin-" guish hope, as to induce a quality of the. " blackest tinge over the evening and twi-" light of life; and leave only a fearful look-" ing for judgment," were it not that there is a REDERMER, still available even in that dreadful crisis: who may yet be resorted to. even when a man shall be assailed with the dreadful conviction, that he himself can no longer make any redemption of time. That REDEEMER, as He is omnipotent, so

is he mercifully disposed to receive and succour us, even in the extremest cases that can be imagined; provided HE be duly addressed, and as duly used, as soon as that conviction has taken entire possession of the mind.

143. It is indeed, when "we have no-" thing to pay," that that all-gracious Redeemer may be prevailed upon, to obtain for us " the free remittance of the whole." When the graduated scale marks out to our view the terrible truth, of the exhausture of our stock of time; it may compel us also to remember, that we have still that divine resource left us for redeeming our wasted time, and, therefore, to reject despair. And is not this an office of Com-FORTER? If the mind once conceives a sharp, and penetrating conviction, of the pressing necessity of such a redeeming power; together with an ardent and impatient anxiety to obtain its succour, and with humiliation and self-abasement to bend to all its conditions: whatever be its station on this side eternity, that mind may yet draw breath,

and calm its terrors. Infinite justice having already accepted AN ATONEMENT which comprehends all cases, infinite mercy melts at the miserable and insolvent condition of the humbled applicant. "Man's necessity," observes the pious Lord Chancellor Bacon, "is God's opportunity." Whether, therefore, the labourer enter the vineyard at the noon, or the evening, of his day, still he may hope to obtain the commiseration and kindness of his Lord; provided that he seeks pardon and reconciliation with a perfect and penitent allegiance, the moment he is thoroughly convinced of his guilt, his misery, and his insolvency.

144. It is excellently observed by a great Christian moralist, that under every possible moral circumstance of man, whether in youth or in age, there exists always a direct and immediate traverse of communication, by which every man, conscious of his delinquencies, and oppressed by the remembrance of them, may at once return to his God. What Archdeacon Paley says of the sinner, we may say of extreme age under

such a calamity. "The sinner," says he, " may return and fly to God, even because " the world is against him." And so old age, if it then first receive a thorough conviction of its dangers, may fly to God, even because time is against it. "The "thing wanted," says the same excellent divine, " as the quickening principle, the seed " and germ of religion in the heart, is com-" punction, convincement of sin, of danger, " of the necessity of flying to A REDEEMER. " and to his religion, in good earnest "." If that genuine seed be once lodged and quickened in the heart, God's omnipotence may give it growth and perfection, by the special operations of His mercy and His providence.

a person, whose life had been notoriously corrupt; and who, being thrown from his horse in a fall which caused his instant death, yet uttered in the moment of his fall the ejaculation, "O Gad!" with so

^{#566} A 75 to junto since the 20 contact the made 5 or Paley. Sermon xii.

extraordinary and penetrating an earnestness; as to give occasion to the following lines:

> Between the stirrup and the ground, I mercy ask'd, I mercy found!

This representation does not, in the smallest degree, exaggerate the conduct of the divine clemency; as the repentant thief upon the cross, triumphantly and eternally demonstrates.

all things, guard against all delusion in applying that gracious attribute to our own particular case; since Gon "is not "mocked;" and He will, assuredly, only exercise it in our favour, where the heart is sincere, and such as is here described. There cannot be a more certain expedient for depriving ourselves, irretrievably, of all share in that elemency, than by a systematic, contumacious, and calculated postponement of our application for it, until we think that we can do without it no longer. "Then

learns... igni.

" shall they call upon ME, saith the Lord, " but I will not hear; they shall seek ME " early, but they shall not find ME; and " that, because they hated knowledge, and " received not the fear of the Lord: but " abhorred my counsel, and despised my " instruction. Then shall it be too late to " knock, when the door shall be shut; and " too late to cry for mercy, when it is the " time of justice. O terrible voice of most just " judgment, which shall be said unto them; "Go, ye cursed, into the fire everlasting, " which is prepared for the devil and his " angels! Therefore, take we heed betime, " while the day of salvation lasteth; for " the night cometh, when none can work: " but let us, while we have the light, " believe in the light, and walk as children " of the light; that WE be not cast into " utter darkness, where shall be weeping " and gnashing of teeth. Let vs not abuse " the goodness of GoD, who calleth us " mercifully to amendment; and, of His " endless pity, promiseth us forgiveness of

"that which is past, if with a perfect and true heart we return unto Hrm*!"

147. We have now travelled, in a general manner, through all the ages of the dial: and have even carried our view into that age, which may possibly exceed them all. From the sum of the reflections which have been called forth in our progress, it must now be apparent, that THE Broscope, duly and habitually observed, is excellently calculated to keep our minds in a state of continual accord, with the successive stages. and circumstances of our journey; with our actual and current year; with the character of our age; and with its constantly varying relation to the opposite extremes of life. The result of which accord will necessarily be, an orderly and harmonious correspond. ence, between our mind and our time. Youth, will not look forward with precipitation, nor age with reluctance. We shall live with our year, think with our year, and move on with our year. We shall always

See the admirable exhortation, in the Communication Service of our Church.

be found at our true place, in time; neither forestalling stations which are to come, nor hanging back upon those which are gone. Our proper place will be the most congenial to the temper of our minds; which will become so harmoniously adapted to each succeeding year, that no irksomeness, regret, or distress, will accompany the conscious mess of our approximation to the and; and thus, the due proportion and balance will be established, and invariably preserved, between our thoughts and our years; which was the object we first intended.

we shall be able to direct it to the use for which alone it was pursued; namely, the best exercise of the preparatory course of discipline under which we are now subsisting; in order to the assumption of a perfect agency, in the perfected universe, whenever the time arrives, that our sovereign Master shall call upon us for that service.

149. A followed attention to the Bioscope, will moreover contribute to advance us very far in that momentous article of know-

ledge, which the best and wisest of men have ever regarded as one of the most, important: THE KNOWLEDGE OF OUR SELVES. For, by always knowing what we are with respect to time, we shall know what we are with respect of every things that depends upon time; the principal of: which are, the duties and services for which an allotment of time is made to us. And seeing that the general average of that allotment is seventy YEARS; seeing that; it may be much less, but cannot be much more; and that its utmost possible extents is as nothing in comparison with durations which the mind is able to contemplate, and forecast; we shall acquire, both an interested and fixed desire, to preserve our d mental being in a state of constant equality with the point of time at which we stand: and also, a luminous certainty, whether we really do so or not. Thus we shall beenabled, to give to our moral agency all the security which it can acquire in this present state; and calmly to expect that ultimate advancement, in which it will receive its full perfection, from the hand of God Himself. Which is the final purpose, for which we are made members of this stupendous universe.

150. Now, in order to derive all these vast acquirements from the use of THE BIOSCOPE, very little is required to be done; and certainly, no great science was ever attained, with so little labour, or preparatory instruction. All that is requisite, is an inclination to adopt it; and that inclination alone, will ensure proficiency. A regular, habitual, and continued inspection and meditation of the dial, as it has been explained; in periods of privacy and serious retirement, when the mind is relieved from the importunities of the world and of life. and disposed to feel its own powers in the exercise of wisdom; will open to us all its mysteries. Our floating reflections will lodge, and establish themselves, upon the scale; and it is no rash prediction to affirm, that whoever has persevered for a time in the practice of that inspection, and has experienced the aid of its memorial, will

contract a friendship for the instrument which will not be broken.

151. For which reason, it is offered as a constant companion for the study, or the closet. Where, if it be admitted, let it be frequently, if not daily, inspected; especially at one or other of those early and late periods of the day, at which, it is supposed, every wise and good man directs his thoughts, and aspirations, to the Author of his Being, his Time, and his Salvation. Whatever may be the momentary effect. received from an hasty and superficial view of the scale, it is only the permanent int pression, that can produce the vast and blessed consequences which are ascribed to its operation. That permanent impression, can only be formed by habit; by which the first impressions will be repeated and enforced, until they finally become isdurated, and indelible.

152. And as the mind ought to apply itself, even daily, to inspect the dial; so it ought, with particular attention and seriousness, to meet the day upon which it it is

be annually rectified: when we are to remove the INDEX, from the point at which it will have rested for one entire year; and to advance it to the next degree, in evidence that another year is gone, and is absorbed into the general gulf with all the ages that are past. Bishop Taylor, in his rules for the improvement of time, prescribes the following one: " Let him that is most busied, set apart some solemn time every year, in which, " for the time, quitting all worldly business, he may attend wholly upon Gon; that he may make up his accounts, renew his vows, make amends for his carelessness. and retire back again from whence levity " and the vanities of the world, or the "opportunity of temptations, or the dis-" traction of secular affairs, have carried " him." And what time can point itself out so fit for this wise and necessary exercise, as the day which is THE NEW-YEAR'S DAY of each individual's life; namely, the anniversary of his, or her, BIRTH? As this exercise is only designed for the retirement of the closet, it need not interfere with, or

impair, any part of that cheerfulness, which gratitude to Heaven, and the liveliness of affection, may call forth in celebration of the day. The mind never experiences so high a relish in cheerfulness, as when it has answered, and complied with, the claims of seriousness; nor is any joy, that the soul can aspire to taste, comparable to that, which receives its savour from religious wisdom.

153. Lastly, when the dial is once set, let the face of it remain continually upon the mind. By that means, we shall possess a clear and intelligible idea, what our age is. To note age by the number of the year alone; without reference to the two terms of life; is only deceiving the understanding. When we say, that we are fifty, or sixty; if we receive any other idea than mere number, we shall find, that it is most commonly a comparison of our age, with the ages of others who are either younger or older than ourselves. Now it is of no consequence to compare our age with that of others, but only

of ourselves; and we can only compare our age with the age of ourselves, by comparing it with the ages which we have already lived, and with the extreme owage of time, to which it is possible we! may atherence. And that comparison will be brought, at once, before the mind, by recollecting the face of the dial, as we last parted from it: in which recollection, all the necessary relations, and combinations, will immediately reveal themselves.

154. And now, to conclude: If any one should ask:—" has the author himself "acquired all that wisdom, all that excel- lence of practical prudence, which he is "so ready to propose for the acquirement of others?" I thus shortly reply: That he is far, very far, from pretensions so presumptuous, and so preposterous; on the contrary, that he feels himself far in arrear of that point, to which he is desirous, that he himself, and all others, should attain. But, an hungry man who has found a feast, may as well share it with those who are as

meedy as himself, while he is feeding, as when he is full. And he who has fallen upon the elements of an useful art, will do better to invite companions to his studies, than wait for the proficiency of a master, to which it is possible he never may attain.

SIR WILLIAM JONESS ANDROMETER.

(See Page 114.)			
1 1		Idea received arough the Senses.	
5 -		Lett. rp, and Spelling. Ideas retained in the Memory. Reading and Repeating. Grammar of his own Language.	3 +
10		Memory exercised. Moral and Religious Lessons. Natural History and Experiments. Dancing, Music, Drawing, Exercises.	ર તે
-		History of his own Country, Latin, Greek, French and Italian, I ranslations,	્ર
15		-Compositions in Verse and PressRhetoric and DeclamationHistory and LawLogic and Mathematics.	
20		Rhetorical Exercises. Philosophy and Politics. Compositions in his own Language. Declamations continued.	7.0
95	337 4 3917 - 27 - 3	Ancient Orators studied. Travel and Conversation. Speeches at the Bar, or in Parliamen. State Affairs.	38
30	SAU EMBANTA P	Historical Studies continuedLaw and EloquencePublic LifePrivate and Social Virtues.	ಬ
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SIR WILLIAM JONESS ANDROMETER.

the Page Liky -Civil Knowledge mature. Eloquence perfect. National Rights defended. The Learned protected. The Virtuous assisted. Compositions published. Science improved. -Parliamentary Affairs. ·Laws enacted, and supported, Fine Arts patronized. Government of his Family. 45 Education of his Children, Vigilance as a Magistrate. Firmness as a Patriot. -Virtue as a Citizen. 58 -Historical Works. 50 -Oratorical Works. -Philosophical Works. Political Works. Mathematical Works. 法 55 Continuation of former Pursuits 60 Fruits of his Labour enjoyed. A glorious Retirement. An amiable Family. Universal Respect. Consciousness of a Virtuous Life. 34 65 Perfection of Earthly Happiness. Preparation for ETERNITY

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RULE OF CHRISTIAN LIFE.

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PAULINUS, BISHOP OF NOLA,

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INTRODUCTORY OBSERVATIONS.

As it was desirable, that the foregoing reflections should be accompanied by some rule of practical instruction, exhibiting that MANIFESTED WILL, to which it is our great concern to endeavour to conform our own wills, during our present allotment of life*, I have not hesitated to make choice of the following excellent summary of that Will; which, as far as I have been able to discover, has never before appeared in an English translation. It is, the Epistle of Paulinus, Bishop of Nola in Italy, about the year 400, to Celantia, a Roman lady of fashion, rank, and opulence; in reply to various letters, in which she had earnestly solicited

See Preliminary Chapter, p. 13.

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him, to draw out for her some short and distinct Rule of Christian Life, which she might have always at hand, to govern her conversation with the world. In this valuable breviary of Christian excellence, the reader will behold what primitive Christianity was; before superstition, priestcraft, and a revising passion for sensual worship, had lesgun to obscure and deface the Christian church. And he cannot but be struck, by remarking, how meanly that form of Christianity resembles the public profession of our own established church; and, indeed, of most of the chief Protestant communions. The same may also be found, in a very eminent denree, within the church of Rome. Not indeed in its public doctrine and demeanor, but in the retirements of its closets, and the recesses of its ancient cloisters; as the admirable manual, De Imitatione Christi-Of the Imitation of Christ ! (ascribed, vulgarly and erroneously, to Thomas à Kempis;) and various other exquisite works of Christian piety, sufficiently demonstrate.

The age of Paulinus, was still the age, which, (to use the words of the Abbé du Fresnoy.) "we " the most brilliant of Christianity; in which " Christians were only distinguished, by the live "liness of their faith, and by the exemplary sim-" plicity of their manners. It was not philosophy. "which inspired their virtues. The generality of " the first Christians were nothing less than phis " losophers; they were persons of the world, who "were touched by divine grace, and who must " rendered themselves wholly to the manine of " the Gospel, Ignorant of, or contemning that "doctrines of Plato and Pythagoras, which code "flattered the genius and the imagination, there " pave up their hearts to the rules, which when "prescribed by THE APOSTLES, or THEIR SUB-"CESSORS.—Ce sont là les tems les plus brillans " du Christianisme : les fidèles ne se distinguent " que par une foi vive, et par une admirable sisse " plicité de mœare. Ce n'est point la philosophie " qui leur inspire cotto divituse de acutimento

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" Les premiers Chrétiens in Etolene vien moins que Colliforophes; C'étoient des gens du monde agé "la grace touchoit, et qui s'abbandent aux " senies maximes de l'Evangile. 'Ignorant'où me prisant la doctrine de Platon, et de Pythagore, " qui ne flattoit que l'esprit et l'imagination : les de premiers Chrétiens se livroient intélieurement "aux régles, que leur préscrivoient les apôtres; the year 331, see sa Con leurs successeurs." SPONTIUS PAULINUS, of Roman origin; and of patrician and consular family established hear Burdigala, (Bourdeaux.) in Gaul, was born A. De 333. He received his education from the Roman poet Ausonius, under whom he made an extraordinary progress in poetry and rhetoric. Waity affectionate letters of the teacher to his pupil still? survive. When Ausonius was called by the Em peror Valentinian to direct the education of his son Gratian, Paulinus quitted Burdigalit; and profi ceeded to Rome; where he so highly distinguished binself by his pleasings at the bur, that, in the year 37.5, he was raised to the consular dignity a having been already invested with the senatorial, and being beloved by all the city. In the following year, he commenced his travels through the western provinces of the empire; in the course of which he contracted friendships, with St. Martin, St. Ambrose, and other eminent persons of that age, About fifteen years afterwards, namely, inthe year 391, he was baptized by Delphiaus, Bishop of Burdigala; and having made large donations to the poor, he went a second time into Spain; and establishing himself at Barring (Barcelona,) he there formed the plan of a more rigid and retired course of life, although free quently and urgently pressed, by Ausonius and others, to resume his former relations with the world. Upon Christmas day, A. D. 393, he roceived ordination to the priesthood, from Eulame pius, Bishop of Barcino, to which he was almost compelled by the people; and, from that time, he began to be distinguished as an occlesiastic. He

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was afterwards conscionated Blakes of Nobe t but in which your does not appear. In the year 410, when Note was taken and ravaged by the Goths. Shinfel at being expused to the insults and eruelties at dame terhesisms in their search for his treasures. he received firth this disculatory prover ! " Let States met be to increted for gold and silver; for filshonshard I knowest where all me tresheres are i Sw. die exerncier proptes aurum et argentum: South abuse medicant conveis Ali This hilly welfate. mid boniened heathen; their in the year of our Lord 431, and in the 78th of his ago. By his said Thomasa, the constant companion, no less of his seeking, than of his secular life, he had stilly conschild, who died a few days after it was born. notic yes wiman of entitled picty; beingiful to dismedyr gentle and courtsons to all men; this of vericle chinesce in learning, as to have them soletiment by the most distinguished writers of his age. He is called by Erasmus, in his introduction to athing Emistle: 4thm, Christian Cicero; a

designation which has been also given to liesten ting at If A may St. Jampy to him, in one of his Epistles, "you would undertake to stacks the M. sagred muitings, and, if I may so speck, at let Maha Spriptures be delivered through your hands. May should pesses comething that the leaguing of "(Green could not equal (, , (, IL , says, the same learned listhen on another occasion, it was month "I region and put a last hand to your work, we "ahall have nothing more beamiful more hamed, figurate, delightfule or more perfect in the Latin Marting deal of Legendry work work and the stand Sa great was the name and anthority of Physlinus in the early church, that the charch wif Romer in the following ages, endeavoused to see notified growing corrections, by attaching upon him (sampth othors of his great contemporation) meny shahe inter aspersitions, with which it was Bhom debasing the Christian mind. Homes the -order and the production of the second second second B THE PARTY BOOK THE PROPERTY BOOK AF

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relations of his dife are fraught with many of the shouldest fictions, which a discriminating view can terily perceive to belong to an age much posterior go that of Paulinus. Thus, they relate, that he mald himself for a plave into Africa, in order to morghage the redemption of a captive. Upon which tale, the editors of Margris Dictionary justly bbeerves "This fact totally disagrees with the cirsupplyinges of the times, and with the life of 28 Panlinus; and in plainly, altegether fabulous." Mr. Gibbon, with his neutl partiality or credulity, has drawn the character of Paulinus entirely from those spurious sources; and, evidently, without taking the least poins to consult any genuine incomment of that exemplary prelate. But it was aufficient for Mr. Gibbon, that whereas Paulinus was originally an heathen, he afterwards openly embraced, and publicly taught, the Christian faith. He therefore presumes to conclude his account of that holy Father, in these words: "The remains of his fortune, and of his understanding, were

stidedicated to the service of the glorious minings MC St. Flesh's W.M. Thie reader, when he has perused the following Epistle, will be more competent than Mr. Gibbon ever was, to judge of the inquiry and Talschood of that assertion; and how far that daring caviller has thereby transgressed that menacing prohibition : "Do ny propheti no missing mily The Epistle, of which a translation is here subjoined, is to be found among the collection of Str Jerom's Epistles, to whom formerly it was erroneously ascribed: The edition from which this Cranslation was made, was printed at Talks in 1602. Upon comparing it with Erasmus's edition, Respected, that a concluding passage had been Suppressed by the French editor. Of that bassage the conclusion is here added; yet a part, relating To a growing superstition of that age, and wholly Arrelative to the opinions and manners of the pre-Renetines, is onlined in the translation: description anisAlthough this document is addressed to witchnile etow gainentershap in the the control and to a

personages the instruction whigh it conveys is spannon to both sexes, being the sum of the Divine Law, promulgated equally to all, It is, therefore, not a partial but an universal rule. Yet is address to a female, may be made the occasion of the best and most extensive affects. Strabo remarked, " that women have always been regarded " as the great promoters of religious worship; it that it is they, that chiefly persuaded men to frequent sacrifices, festivals, and offices of sup-Maplications and that it is coutrary to the common "opinion of mankind to suppose, that men who and use themselves from the society of women. f can be religiously disposed ." Let them exult in this testimony; which regards a truth, founded in the most valuable principles of their nature., If ther are prome, in a state of ignorance at to embrace the shadow of religion, they are not less proue, in a state of Aluminations to emprace its substance in And their sinfluence remains the some That propenity woman, to soitest his tree bares and to refine his

proceeds from a sense of the subordination of their sex, joined to a conviction of their dependance abon something, more excellent and more enalted than man. The precedency, joined to the plaring imperfections, of our sex, sends up their minds, in secret supplication, to the throne of supremacy and perfection. Nothing can be conceived more lovely. than the right operation of those two sentiments. The one, moves our tenderness; the other our admiration and awe. On the other hand nothing can be concerved more hateful, than a female hand which shall have renounced those sentiments. The ever this said. " an undertul astronomer is uned !" With no less truth we may affirm that such & Tehrate mind would be the nearest approximation to a field of diele die on sould die en it ge being and int "" Great, and justive great is the influence which feffale Virtues possess over the heart of must Poimed, by God's goodness, as " a couljutor, the West suited to his nature," it is the province of woman, to soften his feelings, and to refine his

The same gentle influence, which drew heathen men to the altars of paganism, is still mighty to draw Christian men to the sanctuary of the Gospel. And so it was seen by the apostlea themselves; who did not scruple to appeal to that influence, for subduing the perversity and obduracy of men ... Ye mives 1" same St. Peter to the female Christians: " be in subjection to your husbands: " that if any obey not the word, they may, with-" out the word, be won by the conversation of their How supreme is the power here implied! How stupendous is this arrangement, for equalizing the privileges of the sexes, who are declared to be " Co-heirs of the grace of Life +/" Compared, with this direction of their influence, hwhat is intrigue, and what is fashion! To them, Therefore, and to that influence which is the highest glory of their sex, I more especially present, and commit, the Epistle to Celantia. demonstrated atopic to very convertion, with 7, d. t. p. 1. p. p. 1. p. p. 1. p. 1.

margaria. The same concle influence, which drew heathen men to the state of o other of the er grand and the rise has not been been to be and EPISTLE, Signor add themselves were all our somepieur apprei in that no service of the sub-contract of the service of the service of the sub-contract of the service den Paulinus, bishop of nota, 10 Christians of the conficultion of pour fruit suds; าส์ที่พาการเกา ถูกกำ เริง หมาย**ระ**กา ทุกร้อ พ**นะ นี่ ระสำ** พ plied! How stopenfore is this arrangement, for equalizing the privileges of the secres who en-Ir is a well-known sentence of Scripture, that "there is a shame that bringeth sih, Mand there is a shame which is glorys and "". The truth of which sentence, although it is sufficiently manifest to the reason of every one by its own evidence, has nevertheless, on the present occasion, demonstrated itself to my conviction, with

peculiar force. For, though pressed to write

to you, by your letters, with the most importunate solicitations, I confess, that I have a long time hesitated concerning my answer, from a mistrust of my own qualifications. Which sentiment, however, was vigorously resisted by the affectionate argency of your requests. Thus, the hamility of the applicant perpetually conflicted with my own backwardness: and, while those opposite feelings were thus combating in my mind, the sense of shame had nearly avercome the sense of duty.

But the sentence of wisdom, which I have above recited, supplied me with the strength requisite for conquering so unprofitable and so injurious a silence. For, when I reflected how excellent and how pious the occasion was for which I was called upon to write, I felt that it would be criminal for me any longer to hold my peace; remembering that sentence of Scripture, "there is a time to keep silence, and hold not a word in the time of safety." And that also of St. Peter: "Be ready

"always to give an lanswer to givery one; d telle asketh for a reason the Foregouraday and achemently insist; that Fishoulds draw you but some clear and infallible weres from the watered writings, by which you mer order the whole tenour of your life'y souther knowing the will or Gody you may and the still still still be still still the world still the allurements of riches, proferably regular the todatace of your actions sund abats wit your communial state, you may be able to please, not him only with whom you are united but Him also with maniged you with base above receion sitting to aveniqued the -Which holy and pious desire, thee to satisfy, what would to be but to have no concern for another's advancement? I win therefore yield to your entreaties; and will endeavour to excite you, thus prepared to fold the will of the Lord by His own words. For HE is truly Dord and Mustey of all, who not only commands his to please Him, but at the same time plainly teaches us, how He is to be pleased, a on ment Let Him, therefore, inform and telch

you, who, when the youth in the Gospel inquired of Him, " what he should us to "inherit eternal life?" instantly replied: " KEEP THE COMMANDMENTS:" Showing ms, distinctly, that we must execute His will from whom we would hope touredeive a reward. With which view he elsewhere testifies: " Not every one that suith to me, " Lord! Lord! shall inherit the kingdom to of Heaven; but he who doeth the will of 54 my Father which is in Heaven? he shall inherit the Hingson of Hilaven. 28 FOX 9 From whence it is manifest, that we shall the wholly incapable of establishing any plaim to the magnitude of that reward, if we confess God; unless the works of faith and of righteousness are joined together. For, what is the faith which would so believe God, as to hold at naught. His commandments? Or how can we say, truly and from the heart, "Lord! Lord!" if at the same time, we disregard the commands of Hint, -whom we so entitle Lond? Ro 1988 and of Or Hence He himself declares in the Gomel. Why calk we man Lord! Lord! and alo

Most the things which I say ? And agains % This people honour me with their lips. "but their heart is far from me." And again. He says, by the prophet: "A son Shonoureth his father, and a servant feareth % his master. If therefore I am a Father, 54 where is my honour? If I am a Master. Sewhere is my fear ?" From all which it is manifest, that God is neither honoured, nor feared, by those who do not obey his commandments. Wherefore it was said more expressly to David, who had committed Sin: "Thou hast despised the command-# ment of the Lord!" And to Eli, the word of the Lord declared: " they that honour Mané, I will honour; but they who despise "me shall be lightly esteemed." he bear er And can we remain secure and satisfied in our minds, who, by dishonouring God in all and each of his commandments, provoke Him to auger; and, by an arrogant consempt of His authority, offer an affronting so tremendous a Majesty? For what aregapoe, or what ingratitude, can be so great, as the live in apposition to the will of

one prohiriting, the other commercial For, as all evil is ferbidden, so all good is enjoined. The one orders us to action the other, to abstain from acting, By the one, the mind is incited; by the other, it is westrained. To do the one, and not to do the other, is equally criminal. Whence the prophet says: " Who is he that seeketh " life, or would see good days? Restrain Sthystongues from evil, and let; thy life # speak no guile: ubstain from evil; And do good," And the holy spostle ... Flat Mafrom that which is evil, cleave to that "which is good," a pic on a se amount operation This twofold lew, PROHIBITING and COM-MANDING, is equally binding upon all Neither the unmarried, nor the married, nor the widowed, are exempted from the obligation of that law : in every purpose, and in every circumstance of life, it is south ain to allow that which is forbidden, and to omit that which is commanded. Beings therefore, seduced by the error of those who select, according to their own wille, which of God's commandments they will

principally keep; and which they will esteem trifling and unimportant; and who are not affaid lest; according to the divine declaration. by neglecting the smallest of them, they gradually fall into universal disobedience. The Stoics, indeed, take away all difference between sins, and regard all delinquencies as equal; incither will they allow of any distinction, between guilt and error. We, on the other hand, although we believe that there is great difference in the gult of sins, because we are so taught by the word of God; yet hold, that the most safe of all precautions, is to avoid the smallest equally with the greatest. For we shall the more easily preserve ourselves from any crime, in proportion as we accustom ourselves to fear it; nor will any one quickly lapse into the greater sins, who has habituated himself to 1. 10 P. 10 P. 45 ANSW lirend even the smallest. of Yet, I know not how we can call any sin mall, which is committed in contempt of God. He is the wisest man, who does not so much consider what is the command. as the Halls that Commands it ! who does not so much compute the quantity of the rule, as

You, therefore, who are desirous to build up a spiritual house, not upon the insecurit of sand, but upon the solidity of rock, lay your first foundation in harmlessness. o innocence; upon which foundation you me afterwards the more easily erect the lofty edifice of righteousness. For he who has done no injury to any one, has already fulfilled the greatest part of righteousness and happy are they who can say, with not Job, "Who is he that will plead with me?" That is, who shall call for thy judgment against me; or say, that I have done him any injury? It is an evidence of the pures conscience, to say, confidently, with prophet: "I have walked in my house with a perfect heart." Wherefore he says els where: " No good thing will the Lo withhold from them that walk innocently.

Let every Christian, therefore, banish from his mind all malice, and hatred, and esoy; which are the chief, if they are not the only, seeds of wrong and injury. Let

him keep innocency, not in his hand and tongue only, but likewise in his heart; and let him fear to be injurious, not only invact, but even in his most secret desire: for, in what regards the nature of guilt, he is guilty of an injury, whose mind is injuriously disposed.

Many define the word innocent, in its simple and absolute sense, as denoting a person who does no ill, although he abstains from rendering a good. If this definition be just, yet do you only let your conscience take joy from your innocence, when you do not desist from rendering that good. But if indeed these virtues are to be separated and distinguished; so that it is to be accounted one virtue, merely to refrain from injury; and another, to administer a service yet remember, that it is of no avail to a Christian, to fulfil one part of righteousness only, who is commanded equally to fulfil

Neither are we to look to the examples of the numbers; who, observing no discipline of manners, and following no rule of

life, are not so much guided by reason, as they, are; urged by impulse. Nor may we imitate those, who, under the name of GHRISTIAN, live a Gentile life; and who show one thing in their profession, and muther in their conduct. As the apostle speaks, " they profess to know God, but in " their works they deny Hist." A Chris-Rian ought to be distinguished from a Gentile, not more by his creed, than by his sits; and to demonstrate the difference of his religion, by the difference of his works: "Be not," says the apostle, "unequally ioined with unbelievers; for what fellows 1 ship hath righteousness with unrightenus-Mess.? And what communion bath light With darkness? What concord hath Christ " with Belial? Or what part hath he that Sibelieveth, with an infidel? And what Magreement bath the temple of God with " antidels! For ye are the temple of the "living God." and a positive distinction be therefore intide, between us and THEM. Let error and brath, he divided by a determined limit.

Let those relish earthly things, who do not entertain the heavenly promises. Let those implicate themselves altogether in this short life, who persuade themselves that no punishment awaits sinners bereafter. Let those remain under the bondage of vice, who cherish no hope of any feture reward for virtue. But we who believe, with a perfect and entire faith, that " every men shall "stand before the judgment sent of Chrish "to receive the things done in the body "whether it be good or bad;" let us, I say, keep ourselves unspotted with vice; according to that of the apostle, who says? "Those who are Christ's, have ernoified "the flesh, together with the vices and "lusts thereof." Neither let us follow the steps of an erring multitude, who profess ourselves to be, the disciples of THE TRUTH. Our Saviour has pointed out to us, in the Gospel, two different courses, two distinct roads, which lead to issues directly opposite. " Wide is the way," says He, " that " leads to death, and many there are who "go in therenti" And again . " Strait and

" narrow is the way which leads unto life, " and few there are who find it." Remark. how wide is the distinction, and separation, between these two ways! The one leads to DEATH, the other to LIFE. The one, is frequented and trodden by the numbers; the other, is explored only by a few. The one, beaten and smoothed by continual travel; and rendered attractive by the various flowers of pleasure with which it is strewed; easily draws to itself the generality of travellers. But the other, being the unfrequented path of virtue, and therefore rude and difficult to the traveller, is chosen only by those, whose minds are not so intently bent upon the amusement of the journey, as upon the excellence of the final habitation. It is the preference given to vice, that renders the path of virtue so deserted and so unpleasing to us; but if the familiarity which is bestowed upon vice, be transferred to the other road, it will render that path, as the Scripture hath declared it, " a way of plea-"santness, and a path of peace."

Let us, then, seriously examine our own

lives; and let us learn, from the testimony of our own consciences, in which of those two paths we are truly journeying. Whatever thing we do, and whatever thing we say, appertains either to the wide way, or to the narrow way. If we are moving in the narrow road, and prosecute the narrow path, then we are advancing to LIRE; but, if we are following the road which is crowded with a multitude, we have the assurance of God's word, that we are proceeding towards DEATH. If, therefore, our hearts are possessed with hatred, or with envy; if we yield up ourselves to covetousness, or to avarice; if we give to present enjoyments the preference over future; then we are proceeding in the wide road: for in all these things we shall find a concourse of associates, and shall be surrounded by a multitude of similar dispositions. are resolved to gratify anger, or lust, or to resent injuries; if we speak evil of those, who speak evil of us; if we carry an hostile mind, towards him who has been inimical to us; we are still carried along with the

numbers. Or, if we practise flattery outselves, or willingly yield our ear to the words of the flatterer: if we are withheld, by favour, from uttering the truth; or are more afraid to offend the mind of any man, than not to speak the truth from our beart; then are we journeying in company with the multitude: all will be our associates. who are departing from the path of truth. But if, on the contrary, we keep ourselves free from all vices: if we maintain a pure and unslaved mind; and, renouncing all other cupidity, are only covetous to become rich in virtue; then we are travelling in the narrow road; for such, alas! is the conversation only of the few. It is very rare, and difficult, to find fit companions for this journey; for many who pretend to be journeying in this track, presently decline from it by bye-paths, and return again into the common road of the multitude: and, therefore, we ought to be greatly upon our guard, lest those, whom we may choose as safe conductors of our way, should prove to be only seducers into

error. If, therefore, we can discover any such examples, as may guide us safely in this course, and which keep the right road of the Gospel, we shall do well to follow them; but, if those examples should fail us, or should seem likely to fail us, then that of the apostle is offered to us all. Paul, "the "chosen vessel;" as if he were warning us of the strait road which we ought to follow; says: "Be ye imitators of me, as I " also am of Christ!" But, above all, we have the example of our Lord himself in the Gospel, who proclaims: "Come unto " ME. all me that labour and are heavy " laden, and I will refresh you. Take my " yoke upon you, and learn of ME, for I " am meek, and lowly in heart,". If it is hazardous to imitate these, of whom you entertain any doubt, it is always safe to imitate, and follow the steps of, HIM, who said: "I am the way, and the truth, and " the life." He can never err, who follows THE TRUTH. Wherefore the apostle John says: "He who says he is Christ's, ought "so to walk even as He walked." And Peter: "Christ suffered for us, leaving us an example, that we should fole, low His steps. Who, when He was reviled, seviled not again; when He suffered, He threatened not; but committed Himself to Him who judgeth righteously, Who His ownself bare our sins, in His own body on the tree; that we being dead to sin, should live unto righter ousness."

Cease, then, from all extenuation of your faults; let all shameful expedients for softensing the guilt of sin, be abandoned. It will be of no avail to defend ourselves by the example of the multitude, whose transcensions we are prone to enumerate, for a consolation to our own consciences; and complain, that we see none who can set us a fit example to follow; for, we are always referred to the example of Him, whose can be example all agree is to be followed. Let be it therefore be your chief care, to make your self intimately acquainted with the diving law; in which you may behold, as pre-timent to your view, the examples of holyour

men'; and may learn from its admonition; what must be done; and what must be avoided.

It is of the greatest succour towards a religious life, to replenish the mind with THE WORDS OF SCRIPTURE; and continually to meditate in our heart, what we desire to accomplish in our actions. It was Gott's command, by Moses, to a rude nation as yet unpractised to obedience, that they should wear upon their garments, as a signal whereby to remember the precepts 85 of God, borders of a purple colour; in " order that, whenever their eyes accidentally fell upon those colours, they might awaken in their minds a remembrance of the divine commandments. The abuse of which me morials, was a subject of our Lord's severe reprehension of the Pharisees; who began to use them, not for the end of remembering the precepts of God, but for purposes of hypocrisy and ostentation, that they might be esteemed, by the people, eminent for extraordinary sanctity. But you, who seek to observe, not the letter, but the

spirit, of the law, must cherisk a spiritual remembrance of the divine communication; and not so much endeavour to remembra them often, as to have them always in your thoughts.

Let THE HOLY SCRIPTURES, therefore, be always in your hands, and continually revolved in your mind. And think it not sufficient, to remember God's commandments in your thoughts, and to forget them in your works; but learn therefore to remember them, that you may do what you have learned should be done. "For, not the hearers of "the law are justified before God, but the "doers of it shall be justified."

The field of God's law is of wide, nay of infinite, extent; flourishing, with all the various testimonies of truth, as with a rich profusion of heavenly flowers; and nourishing and refreshing the souls of those who read it, with an inexpressible delight. To know all which, and inwardly to revolve them, is of the most powerful efficacy for preserving righteousness.

But chiefly select, and engrave upon your

heart, as the most compendious summary of that law, that precept in the Gospel; which the mouth of the Lord has declared, to comprehend all rightsousness: "What" SOEVER YE WOULD THAT MEN SHOULD "BO UNTO YOU, BO TE ALSO UNTO "THEM." To demonstrate the authority and power of which precept, HE adds; "for THIS is the law, and the prophets."

Mr. Gibbon, whose profound ignorance of the nature and faindations of the Christian Religion rendered him utterly incompetent, notwithstanding the extent of his acquirements in the Belles Lettres, to treat of so exalted a subject, has presumed to animadvert upon this maxim in the Gospel; and to cite a passage from a Greek writer, in which the same sublime doctrine is taught. The motives for which animadversion were; ast, a vain conceit, that he had made a detection intportant to his cause: and, 2dly, to leave it for inference, that since that maxim was in the Greek schools before the age of the Gospel, it was not of evangelical, but of heathen, offginal. Had Mr. Gibbon not cherished a voluntary ignorance apon all such sacred subjects, he must have known, with every Christian, and every inspector of the Gospel, (that which Paulinus here pointed out to him;) that our blessed Lord did ' not inculcate that precept as " a new commandment" of His religion, but as the ancient prescriptive rule, of THE PRO-PERTS and of THE LAW. He must have known, that it was

Although the kinds and parts of rightsoms ness are infinite, in variety and number, so that it would not only be impossible to enumerate them all, but even to conceive them in thought; yet, all of them ure in gluded in that one short sentence: which sentence will either acquit, or condemni, the inward conscience of every man, by the secret judgment of his own mind. Meanum Therefore, in every action, word, and thought, let this rule be produced; which, being always present as a mirror ready to your hands, may at all times clearly reveal to you the true quality of your WILL; so that it may either accuse you, if you are doing wrong, or may encourage you, if you are doing right. For, as often as you cherish such a disposition of mind towards others, as you wish others to maintain towards you, you

the great foundation-stone of Hebrew morals, a thousand years before philosophy dawned in Greece; that it was taught and enforced in Judea, when Greece was only a theatre of fable; and, therefore, that it was but an oblique, and foreign import into Greece, whereas it was the direct, and native, inheritance of Table Greene.

are in the path of righteousness; but whenever you feel yourselves so disposed towards others; say, you would not wish any one to be disposed to you, you have departed from that path.

and now, behold all the labour and difficulty of THE DIVINE LAW! Behold, what it is that renders THAT LAW so severe! We murmur against God, and complain that we are oppressed by the difficulty, nay!the impossibility, of keeping His commandments; nor are we tatisfied with merely not obeying those commandments, unless we also pronounce Him who commanded them, to be unjust: alleging, that the Author of all justice has enjoined things. not only difficult and hard, but even impossible to be done. "Whatsoever ye would," says He, " that men should do unto you, do " ye also unto them." It is H1s gracious will; that we should all be united in love, by a mutual interchange of kind services; and that all mankind should be linked together by reciprocal benefits; in order that, each individual yielding to others that which he wishes should be bestowed upon bisself, universal justice, which is the sole and of that precept, might become the common lot and blessing of all men. O! the starpendous mercy, and ineffable benignity of God; who promises us a reward, if we will only mutually love one another! That is, if we will reciprocally bestow upon each other, that of which we all stand in the utmost need. And we, with arrowant and ungrateful hearts, resist His will, whose very command is, in itself, so manifest a blessing!

Never do you injure the reputation of another; nor seek to draw praise upon yourself, from the disparagement of others: Learn rather to regulate your own life, than to give judgment upon that of others; and remember always that maxim of the Scripture, which says: "He that keepsth" his mouth keepsth his life; but he that "openesh wide his lips, shall have destruction." Few there are, who wholly abstain from this vice; you will rarely meet with any, who desires to keep their own lives

to reprehend the lives of others; and the propensity to this evil has taken such possession of the minds of men, that they who have kept themselves free from all other vices, fall yet into this one, as if it were the last resource and snare of the devil.

But do you so conquer this evil, as not only not to be guilty of slander yourself, but not to believe any one who is so; and be careful not to contribute your assent to the authority of slanderers, lest by so doing you add nourishment to their vice. " frain from backbiting, says the Scrip-" ture; the mouth that slandereth slaveth: " the soul." And again; " A whisperer de-"fileth his own soul, and is hated where-" soever he dwelleth.-Curse the whispener " and double-tongued: whoso hearkeneth " nato him, shall never find rest, and never "dwell quietly." And the pious David, enumerating the various qualities of innocence and righteousness, is not silent with respect to this vietue, saying: "Who taketh "not up a repreach against his neighbour?".

Nay, he not only resists, but attacks, the slanderer; for he says: "Whoso privily "slandereth his neighbour, him will I cut "off."

This is, indeed, one of the first vices which ought to be conquered, and totally extinguished, in all who aspire to a life of true holiness. There is nothing which so much disquiets the mind, or which renders it so trifling and inconstant, as readily to believe every thing that is said; and to receive, with a rash assent, the words of every tale-bearer. From hence arise such frequent dissensions, and unfounded hatreds. This it is, that makes enemies of the dearest friends; who, though long united, yet suffer themselves to be at last dissociated, through their credulity, by the influence of an evil tongue.

But, on the other hand, great is the tranquillity, and great the dignity of that mind, which does not hastily lend an ear to the prejudice of another; and blessed is he, who so arms himself against this vice, that no one may dare to entertain him with

sandal. If, indeed, we would only be resor ute in the practice of refusing all credit to scandal, men would at length be afraid to disseminate slander, lest they should draw more contempt upon themselves, than apon those whom they seek to injure, But this is therefore so common, and prevails so generally among mankind, because almost all men afford it a willing entertainment from the fatal blandishments of deceit, as from the pest of your soul. There is nothing which so easily corrupts the minds of men, or which pierces the heart with so soft and seductive a wound. Whence the wise man says: "The words of flatterers are wounds; they strike into the immost "parts." And God himself, says by the prophet: "O my people, they that, lead "thee cause thee to err, and destroy the "hway of thy paths." This is a vice which very generally prevails, and in a remarkable manner at the present time; and, what is most lamentable, it usurps the character of benevolence

humility; so that he who will not flatter, is regarded as either proud or envious. And truly it is a most subtile and ingenious artifice, to praise another, in order to our own applause; and, by deceiving, to gain the mind of him whom we deceive: for this vice is chiefly engaged, in vending counterfeit praises for a real profit. But how great must be the levity of that mind, how extreme its vanity, which, rejecting the testimony of its own conscience, pursues the opinion, the feigned and pretended opinion. of another person? and which, caught away by every blast of fictitious praise, delights in being gulled; and thankfully accepts delusion, for a beneficial service!

But you, if you desire to be truly praiseworthy, seek not praise from men; but govern your conscience with a view to Him, "who both will bring to light the hidden things of darkness, and will make manifest the secrets of the heart: and then shall every man have praise from God.". Let your mind therefore be watchful, and diligent, and perpetually armed against the

approaches of sin. Let your speech, on all occasions, be moderate, and sparing; such as indicates a duty to converse, rather than a desire to talk. Let a decent reserve adorn your wisdom; and, (what has ever been esteemed the principal ornament of your sex,) let MODESTY be pre-eminent above all your virtues. Consider, beforehand, what you are to speak; and, while you are yet silent, be provident to utter nothing of which you may afterwards have occasion to repent. Let your thoughts apportion your words; and let the balance of your mind regulate the office of your tongue. Whence the Scripture saith: "Weigh thy " words in a balance, and make a door and " bar for thy mouth." Let no injurious word ever proceed from your lips; since you are commanded, as the perfection of your duty, " to bless even those who curse " you."—" Be pitiful, be courteous," says the apostle, " not rendering evil for evil, or railing for railing; but contrariwise, " blessing."

Let a lie, or an oath, be absolutely

unknown to your tongue; and let there be ever in you such a love for TRUTH, that you may regard whatever you have spoken, as if it had been sworn. Concerning which thing, our Saviour thus commanded His disciples: "I say unto you, swear not at "all." And a little after: "let your discusse be, it is, or it is not; for whatever " is more than this, cometh of evil."

In every action, and in every word, be vigilant to preserve a quiet and a placid spirit: let God be always present to your thoughts: let your mind be humble and gentle; and severe only against vice. Never suffer it to be elated with pride, or warped by avarice, or hurried by anger, for, nothing ought to be more tranquil, nothing purer, nothing fairer than that mind, which aspires to become the habitation of God: who delights, not in temples bright with gold, nor in altars rich with gems, but in a soul decorated with virtues. On which account, the hearts of holy persons are called the temple of God; as the apostle affirms: " If any one shall defile the "temple of God, him will God destroy;

for the temple of God is holy, which

temple are YE."

Nothing which you can acquire, is more valuable or more lovely than HUMILITY. This is indeed the chief preserver, and, as it were, the proper guardian, of all the other virtues; nor is there any thing that renders us so pleasing both to men and to God, as to be high by the excellency of our lives, and low by the exercise of our humility. On which account the Scripe more humble thyself; and thou shalt finds favour before the Lord." And God says by the prophet: "To this man will I look; "even to him that is humble, and of a quiet" spirit, and trembleth at my word."

But, follow true humility; not that which makes an outward ostentation, by an affected carriage of the body, or tone of the speech, but that which displays itself in the sincerity of the heart. For it is one thing to possess a virtue, and aniso other thing to possess the counterfeit.

a virtue; it is one thing to follow the shadow of truth, and another to follow its substance. There is no pride so hideous, as that which conceals itself under a form of humility; and all vices acquire a peculiar hatefulness, when they attempt to invest themselves with the characters of virtues.

Never consider yourself as superior to another, on account of the nobility of your birth; nor regard those as beneath you, who are of an obscure or more humble origin. Our religion takes no account of the ranks or conditions of men; it considers only their souls; it judges both the servant and the lord by their respective deeds. The only distinction of rank in honour with God, is an independance from in. That nobility is highly valued by God, which is conferred by virtue.

What was ever more noble in the sight of God, than Peter? who, nevertheless, was a poor man, and a fisherman. What, among women, was ever so illustrious, as the blessed Mary? who was only a

carpenter's wife. Yet, to that poor fisherman Christ committed the keys of the kingdom of Heaven; and that carpenter's wife was found worthy to be made the mother of Him, by whom those keys were committed. For, "God hath chosen the base things of "This world, and things which are despised, " to confound the things which are mighty."

But, besides; it would, upon another ground, be wholly unavailing to take any merit to ourselves for nobility of birth, since all who are redeemed by the blood of Christ, are of equal honour in the sight of God; neither can it any longer signify, in what rank any man was born, since we are all equally born again in Christ. For, though we should forget, that we are all originally born of one and the same first parent; yet we ought at least to remember, that we are ALL regenerated by ONE.

Take care, if you have undertaken the exercises of fasting or abstinence, not to imagine that you are therefore become holy; for that practice is but the instrument, not the completion, of holiness. But chiefly,

and above all things, take care, that a comtempt for things which are allowed, beggt not in you a presumptuous security in regard to things which are positively for bidden. Whatever we pretend to offer to God, over and above the measure of His. commandment, must, not hinder but, advance the righteousness which He, has commanded. What can it avail us to lower the body by abatinence, if at the same time we suffer the soul to be swollen with pride? What praise shall we deserve for the pales: ness of fasting, if at the same time we become livid through envy? What virtue is there in renouncing wine, if we suffer ourselves to be intoxicated, by anger or by . hatred? Abstinence is then only excellent, the chastisement of the body is then only great and admirable, when the soul is made it to fast from vice*. They who, considerately and wisely, practise abstinence, afflict the

Tenc, inquam, presclara est abstinentia, tunc pulchra matune magnifica castigatio corporia, cum est animus jejumus. d visita."

body for this only purpose, that they may vanouish the pride of their souls: that they may descend, as it were, from the height of their native arrogance, to fulfil the will of God, which is best accomplished in humility. They therefore call off their thoughts? from the various delicacies of food, that they may engage all their affections in an appetite for virtue. And the body will be the less sensible of the irksomeness of fast¹¹ ing, in proportion as the soul is the more" hungry after righteousness. St. Paul. when " he chastised his body and kept it under." " lest, when he had preached to others;" " he himself should be rejected," did note! do so, as some have ignorantly imagined. with a view to chastity alone; for abstinence contributes, not to that virtue only but, likewise, to every other virtue. was his chief glory to refrain only from. lust; but he laboured, generally, to give 1" perfection to his soul, by the restraints of his body. For, as much as he alienated his mind from voluntuous indulgence, so much the more was he able to engage it in the

pursuit of virtues: lest the teacher of perfection should betray any imperfection in himself; lest he, who was the "imitator of "Christ," should do any thing contrary to the command or will of Christ, or should teach less by his example, than by his words; and "lest, after he had preached "to others, he himself should be rejected," and should hear the words, which were spoken of the Pharisees, addressed to himself: "They speak, but no not!"

But it is, moreover, both the precept and the example of the same apostle, to have regard, not only to conscience, but also to repute. The teacher of the Gentiles did not esteem this a superfluous, or fruitless consideration; for he would have those, who are not in the faith, convinced by the works of those who are; that the efficacy of the religion, might demonstrate the religion itself. And we are therefore commanded "to shine as luminaries in the world, in the "midst of a perverse and crooked generation," that the unbelieving minds of those who lie in error, may discern, by the light

of our works, the darkness; of their own ignorance. Wherefore St. Paul says to the Romans: "Provide things honest, (not "only, in the sight of God, but also) of all "men. Give none offence, neither to the "Jews, nor to the Gentiles, nor to the "church of God. Even as I please all "men in all things, not seeking my own "profit, but the profit of many."

Happy is the man, who regulates his life so religiously and wisely that nothing of evil can even be feigned against him: whilst the greatness of his deserts, counteracting the malice of his slanderers, no one will dare to invent, what he knows will receive credit from no one. But, if this be too difficult to accomplish, at least let us employ so much diligence in life, as not to furnish evil minds with any just ground for scandal; nor suffer any spark, to escape from us, by which the flame of evil report may be kindled against us. Otherwise, we shall in vain be angry with calumniators, if we ourselves supply them with matter for their calumpy. If, however, not-

withstanding our utmost diligence and care, to " provide things honest," and to prefer the fear of God in our actions to every other consideration, they should' still assail us: let our conscience be our consolation; which is then most safe and secure, when it has given no just cause for any one to think ill of us. Behold, a woe is denounced by the prophet against all those. "who call good evil, and light darkness;" "and sweet bitter;" and to us may then be applied that word of our Saviour; "Blessed are ye, when men speak evil" " of you falsely!" Let it therefore be our great concern, that no one may be able to speak evil of us, otherwise than falselv.

So regulate the care of your family, that you may always reserve some leisure time for your own mind. Select, therefore, some convenient chamber, a little removed from the noise of the household, into which, as into a port, you may withdraw yourself from the tempest of cares; and where, in the quiet of retreat, you may calm your sea of thoughts, which shall have been thrown at

into agitation in the world. There, employ yourself in such earnest reading of the Holy Scriptures, in such frequent recurrences of prayer, and in such steady and continued contemplations of FUTURE things, as to compensate abundantly, by that leisure, all the activity and anxiety of your other time. Nor do I say this, in order that you should wholly withdraw yourself from the company of those to whom you belong; but, on the contrary, that you may there learn, and meditate, how you ought to behave yourself when you are amongst them.

Govern and foster your family in such a manner, that you may appear to be rather the mother, than the mistress, of your servants; from whom exact respect by kindness, rather than by fear. But, especially, let the apostle's precept be observed in a virtuous and Christian household: let the chief authority be maintained in the person of the husband; and let the whole house learn from you, the honour which is due to him. Show that, he is the master by your subjection, and

render him great by your humility; for you yourself will be honoured, in the same proportion that you honour him. For, " the " man," says the apostle, " is the head of " the woman;" nor can the body receive greater honour, than is derived from the dignity of the head. Wherefore it is said elsewhere, " let women be in subjection to " their own husbands, that if any obey not " the word, they may, without the word, " be won by the conversation of their wives." If, therefore, honour was to be rendered to Gentile husbands, how much should it be rendered to Christian? And in order to show the ornaments with which wives ought to be adorned, it is added; "let it not con-" sist in outward plaiting of the hair, or " wearing of gold, or elegance of apparel; " but in the secret character of the heart, " in that which is not corruptible, even the " ornament of a meek and quiet spirit, " which in the sight of God is of great " price. For after this manner, in ancient " time, the holy women also who trusted in " God adorned themselves, being in sub"jection to their own hubbands; even as
"Sara obeyed Abraham, calling him Lord.
"Whose daughters ye are." But, in prescribing this rule, he did not mean to enjoin them to dress themselves slowenly, or meanly, or raggedly, but he designed to interdict all immoderate attention to decoration, or too great refinement in dress. As the "chosen vessel," Paul says: "Let "women adorn themselves in decent apparel, with modesty, and propriety; not with broidered hair, or gold, or pearls, or costly array; but, as becometh women "professing godliness, with good works."

Remember also, how the apostle hath declared the MUTUAL BOND of the RES-BAND and the WIFE: "The wife," says he, "hath not power of her own body, but the "husband; and likewise also the husband hath not power of his own body, but the "wife:—and they two shall be one flesh." And not one flesh only, but also one spirit; for he adds, "this is a great mystery." This is, indeed, the high road of purity; and great

is the reward: "Come unto ME - save/SHE " LORD; take My yoke upon you and dilarn " of ME, and ye shall find rest unto would " souls. For my yoke is easy, and hav " burden is light." . ĕ≎oĭ But to all who shall have their place assigned to them upon HIS " left hand," HE says: " Depart from ME, ye that work "iniquity, into everlasting fire; where shall "be weeping and gnashing of teeth!" There will all those bewail, who shall have so entirely implicated themselves in the corrupt cares and pleasures of this present life, as to have lived wholly regard less of that life which is to come: when THE SUDDEN COMING OF THE LORD Shall surprise, sunk in the sleep of ignorance, and of false security. Wherefore HE warning in His Gospel: "Take heed to yourselve? "lest at any time your hearts hereovers "charged with surfeiting, and drunkenness?" "and cares of this life, and so THAT DAY! "come upon you unprepared; for it shall " come as a snake upon all them that but, like the equitient and extend theme

tribude on the face of the whole earth. "Bake we heed, watch and pray : for ye Miknowinot when the time is." A second Blessed are they who so expect, and so look forward to, THAT DAY, as to prepare shemselves daily for its arrival. Who, instead of flattering themselves with the contemplasion of their past merits, "RENEW themselves," secording to the words of the apostle, " har " by DAY." For " the righteousness of the Krighteous man shall not deliver him, from # the day in which he shall transgress # neither shall the wicked man fall by his wickedness, from the day in which the Schall turn from his wickedness." The Saint himself ought not to entertain security, so long as he is engaged in the trials and conflicts of this life; neither ought the Simer to admit despair, who, in one day, may enter into the way of righteousness. Threaghout the remaining sequel of your life, labour to perfect righteousness with all your power; and become not slack or remiss, from a confidence in your past obedience; but, like the apostle, " forgetting those

"things which are behind, and reaching forth unto those things which are before, press forward to the mark, for the prize of the high calling of God, in Christ Jesus." And knowing that "the Lord trieth the hearts," let it be your main concern to preserve your heart pure from sin; according as it is written: "Keep THY HEART with ALL DILIGENCE."

Do you, therefore, so order all the remaining time of your life, that you may, at the last, be able to say, with the prophet: "I "have walked in my house with a perfect "heart:—I will go to the altar of my God, "unto God, who is my exceeding great "joy!" For it will not be sufficient, to have begun well; since righteousness will consist, IN HAVING CONCLUDED WELL.

THE END OF THE EPISTLE OF PAULINUS TO CELANTIA.

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ELEMENTARY CHRONOLOGY.

TIME, is the DURATION of the earth and heavenly bodies; the revolutions of which, measure, and mark out, its PARTS.

The great natural measurers, and indexes, of TIME, are THE SUN and THE MOON. Hence, the duration of time is described in THE SCRIPTURES. by the duration of those two indexes of time: " as " long as THE SUN and THE MOON endureth; " throughout all generations." For those orbs will one day cease their functions, like every subordinate system of this visible world; and the cessation of their functions, will be the END of TIME. Which great crisis is thus announced in the BACRED VOLUME. "Thou didst lay of old the foundation " of the earth, and the heavens are the work of thy hands: THEY shall perish, but THOU shalt " endure; they shall all grow old like a garment; " and like a garment thou shalt change them, " and THEY shall be changed; but THOU art the " same, and THY years shall never end." This is that impending period, when, (as it is proclaimed

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in the propertic vision,): "there shall be temp

The knowledge of the parts of TIME, or of the cartile DURATION from its CREATION until NOW, is builted. Chronology; which may be divided into Computative, and Historical.

and Computative Chronology, is the science of computating the parts and periods of time.

Historical Chronology, is the science of assign-

ling the parts and periods of time to the events of

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SOLAR TIME.

5. Of the Day, and its Parts.

THE first, and smallest, revolution of time, descripending upon THE SUN, is a DAY; which measure becomprises all the time during which the sun seems to make one complete revolution round the earth.

This revolution is computed, either from noon to moon, or from midnight to midnight!

This measure of time, which is called the natural day, is divided into twenty-four equal parts or

MINUTES; and each minute into sixty pasts, or seconds.

The divisions of the day, into its periods of light and darkness; which constitute the artificial day, and the night, are subject to variation in their measures, according to the progress of the sun through the seasons; the light predominating in one part of the year, and the darkness in the other part. But the measure of the nitteral day, comprehending both the light and darkness, is always uniform and invariable.

The natural day, is computed by astronomers, from noon to noon. By the encient Romans, it was computed from midnight to midnight, and was denominated by them the civil day. The artificial day, which they called the natural day, was computed from sun-rise to sun-set, and from sun-set to

The Italians reckon to twenty-four hours of the day, which practice seems to have been derived from the civil day of the ancient Romans; but most other nations reckon, like us, to twice traffice hours: viz. from midnight to moon, and from moon to midnight.

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§. Of the Year, and its Parts.

But the second "The next, and largest, revolution of time, depending on the sun, is the YEAR; or one entire revolution of the earth round the sun; which inaccomplished in 365 days and a quarter of d day. 3 But it is evident, that the excess of a quarter of the day in every year, would, in the course of time; make up a measure of time so considerable, as to embarrass the computation of years, if it was not regularly carried to account; and, by that means, reduced into the computation. This is effected; by: taking no account of those quarters for three, . Years, and then carrying them all to the fourth year, by adding one whole day to that year 1 by Which means, the quarters, or fractional parts, of four years, are combined into one day, and the account begins anew. This additional day is now placed after the 28th of February, and becomes the 29th of that month; and the year in which. this addition takes place, is called a LEAP-YEAR. It will follow, that the first three years will consist. of 365 days each, and the fourth, or Lempyear,

with the first of the same of the same of the

of 366 days. Now, three times 365 added to 366, are equal to four times 365 \(\frac{1}{2}\).

This method of regulating the year was first introduced by Julius Cæsar, 46 years before GWREST; from whence it is called the Julian' years. But as the true fractional excess of each year is not exactly a quarter of a day, or six hours, but only yeve hours 48 min. 57 sec. ; the Julian. computation gains a day every 130 years; which, in the process of ages, occasions a sensible diff. ference from true solar time. To remedy this, defect. Pope Gregory XIII. in 1582, instituted: a new computation; which consisted, in keeping the Julian reckoning, of a Leap-year every fourth, year; except at every hundredth year not divisible; by 45 which was always: to be a common year, of 365 days, although it should happen to be the fourth year from a Leap-year. This happened in. the year 1800; so that there were eight consecut tive years, and only one Leap-year. By this means, the Julian reckering is restrained from the, excesses to which it was liable.

The Julian reckening was used in this country; that if the year 1752; when the Old Style, or reck kinning, was set aside, and the New, or Gregorian, Style, was established by act of Parliament.

As it is the sun that appears to move, and as, our common language is adapted to that appears unce, we must follow the common usage, and call the earth's yearly revolution, a revolution of the sun. This great revolution of the sun, or THE SOLAR TRAR, is divided into twelve parts, of months, incasured by the sun's progress through the great circle in the heavens called the Zodiac, which circle is divided into twelve parts, called the twelve Signs of the Zodiac.

The solar year divides itself also into four quarters, or seasons, by the sun's equinoctial and solstitial stations. The spring season begins from the vernal equinox, which takes place on the 20th of March; the summer season, from the summer colstice, on the 21st of June: the autumn season. from the autumnal equinox, on the 23d of Sep--itember; and the winter season from the winter -solstice com the 21st of December. At the two equinoxes, the days and nights are of equal length; viz. twelve hours each: the sun rising and setting est six o'clock. From the vernal to the autumnal common, the days are longer than the nights; and from the autumnal to the vernal equinox, the nights are longer than the days. At the summer solstice, the day is the longest; at the winter solstice, the day is the shortest.

Same the state of the contract of

The years which are passed are numbered by saururizes, or hundreds, and are reckoned from some fixed period, which is called an epochs; and the reskoning of years from the particular spochs, is called the era of that spochs.

The solar days, mosths, secons, and years, constitute the rule of time by which the common business of life is computed; so that it is necessary, to reduce all other measures of time to that rule.

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THE MOON.

The second great index of time, is the moon.
But, as the revolutions of this luminary do not naturally correspond with any revolutions depending upon the swn, some rule of equation, or artificial adjustment, is therefore requisite, in order to reconcide their motions with each other.

The revolution of the moon round the earth is conspleted in 29 days, 12 hours, 44 minutes, and 3 seconds; (and, by a round number, in \$0 days.) This revolution is called a tenation,

on lunar month. Twelve of these lunar months, constituting one lunar year, are therefore completed, 10 days, 15 hours, 11 minutes, and 27 seconds, before the twelve solar months are completed. Hence it follows; 1st, that the lunar year comprehends only 854 days; and, 2dly, that it is constantly departing from the measure of the solar year, about eleven days every year.

4 Equation of Solar and Lanar Time.

As it is of great importance to the uses of mankind to know, when each lunation begins; that is to say, to know on what days of the solar year-the sem-moons will fall; the following method has licen adopted, for reconciling the two measures.

When the solar and lunar year begin together, that is, when it is new-moon upon the first day of January, the moon (as has been said) will have completed her twelfth month, 10 days, 15 hours, 11 minutes, 27 seconds, before the sun will have completed his twelfth month; and, consequently, the moon will be advanced those 10 d. 15 h.

year, when the sun is only beginning his second year. It will follow, that at the end of the second year the moon will have completed her year, twice 10 days, 15 hours, 11 minutes, 27 seconds, before the sun has completed his: and so on, for each succeeding year.

But it is found, that after every nineteen, years, the moon and the sun meet again, on the 1st of January, and begin their years again in coincidence. And thus, after a cycle, or recurrence, of 19 years, called THE LUNAR CYCLE, all the new moons fall again upon the same days of the solar months, that they did 19 years before.

Now, as the difference between the solar and lumar year is in the proportion of 10 days, 15 hours, 11 minutes, 27 seconds, for each of those 19 years; or, speaking by a round number, 11 days; by always adding eleven days to the lunar year, for the difference between solar and lunar measure, the two sums will be kept at par; and the appearances of the moon will be always fixed to the standard of volar time.

The eleven days, thus successively added to the lunar years throughout the 19 years of the cycle,

are reduced into lunar months, in the following

	Years of the		Eleven de added.	ָ עט	Days.	ر ~. د د د
•	1		0	· · · · · · · · · · · · · · · · · · ·	0	
	2	• • • • •	11	•••••••	11	
	3		22		22	
	4		33	-or, 1 month, and	1 3	
	5	,	44	1 m	14	
	6		55	1 m	25	•
	7		66	S M	. 6	
	8		77	2 m	. 17	
	. 6		88	2 m	28	
	10	• • • • •	99	3 m	. 9	_
	11		110	5 m	20	
	12		191	4 m	. 1	
	13		132	4 m	12	
	14		143	4 m	23	•
	15		154	5 m	4	
	16		400	5 m,	15	
	. 17		176	5 m	26	
	18	• • • • •	187	6 m	7	
	19		198	6 m	18	
						: .
	1	• • • • • •	210, 0	r, 0. 7 m. or,	0.	

After the last or 19th year of the cycle, twelve days are added instead of eleven, viz. 18 + 12 = 30, which completes the lunar month; and the next cycle finds the sun and moon in conjunction on the first day of the year, as they had been nineteen years before.

It is evident, that the numbers in the last column-

show the fractional parts, or days, of the lunation, or lunar month, with which each year of the cycle ends; and, consequently, they show the age of the moon at the beginning of the years against which they are severally set. By deducting that number, therefore, from 80, the remainder gives the day of the month for the new moon in January, for each year of the cycle.

This series of numbers, proceeding always by elevens, and showing the age of the moon at the beginning of each year, is called THE EPACT; from a Greek word, signifying addition.

The seven lunar months, or 210 days, which are added to the general account to make it equal to 19 solar years, are the difference between 19 solar and 19 lunar years. For 19 solar years, contain 6939 days; 19 lunar years, contain 6729 days; add seven lunar months, or 210 days, and the sum makes 6939 days; N.B. omitting fractions.

From the correspondence of the epacts with the years of the lunar cycle, it is easy to compute the new-moons, and consequently the full-moons, for every month of the year.

Yra of the 1, c. 3. 4, 5. 6. 7, 8. 9. 10. 11. 12. 13. 14. 15. 16. 17, 13. 19.

Epacts. 0.11. 22, 3, 14, 25, 6, 17, 28, 9, 20, 1, 12, 23, 4, 15, 26, 7, 18,

To find the new moon for any month, wis must, 1st, know the present year of the cycle; 2dly, the epact corresponding to that year: 3dly, deduct the number of the epact from 30, for January, and the remainder will be the day of the new moon in that month. For February, deduct the epact from 28; for March, from 30. For the other ten months, add to the epact, 2 for April, 3 for May, 4 for June; and so on; and deduct from 30; and the remainder gives the day for the moon's change, or new moon, in each of those ten months. But, if the epact and the number added exceed 30, then deduct from 60, (or 2 months,) instead of from 30; and the remainder will equally be the day of the new moon.

Since the new moons fall, after every ninetees years, upon the same days of the month, a table of the new moons for one cycle of nineteen years will show the new moons for the succeeding cycles, with sufficient accuracy for every purpose of common life; though not for the exactness of astronomical calculations. And, since the full moons are always 14 days and 18 hours before, and after, the new moons; by finding the new moon for any month, we find also the full moon, by counting 14 days either forward or backward. This method

may sometimes err in one day, or thirty-six hours; but that difference is immaterial for common life, and in most instances it will be found exact even to a day. It is upon this principle, that Table IV. has been arranged; in which we may observe, the beautiful order uniformly kept by that splendid luminary, "the faithful witness in Heaven."

HEBDOMADAL* TIME.

§. Of Weeks.

WE have now seen the operations of the sun and moon, as natural indexes of time; and have found the means of adjusting the indications of the latter, to the days depending upon the former, so as to know, with sufficient accuracy, upon what day of the solar year the new and full moons shall fall.

But there remains another rule of time, of the utmost benefit and importance; which it is also necessary for us to adjust to the days of the solar year. This is, the seven constantly recurring days of the week; by which the measures of months

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From the Greek, inra, hepto-seven.

are subdivided into smaller portions, and more convenient measures, of time.

This division of time has no relation, either to the sun, or the moon, or any natural index whatsoever; but is the positive institution, and perpetual evidence of the intervention, of THE AUTHOR OF TIME. Some eminent astronomers, of the French school, attempted, for obvious reasons, to get rid of the institutional origin of THE WEEK, by representing it as an invention of man, to mark the fourth parts, or quarters, of the lunar month. : But they must have been able to see, what every common reflection at once discerns, that the rule of weeks would be at variance with the lunar motion, before three of them could pass; and that the variance would be continually augmenting. . There is, indeed, an essential and perpetual discordance, between the ratio of weeks, and of the . lunar motions; so that a lunar year will contain only 48 of those quarters, while it embraces 50 . weeks and four days. Let us, then, humbly recognise and adore the Almighty power, who so graciously superadded to His natural dividers of time. that inestimable, unchanging moral divider. His SEVENTH DAY; by which alone the flux of time is reduced into such small and commodious measures, and a perpetually recurrent day of civil and religious rest, to be distinguished from all other days, interposed, after every six days of labour are concluded.

That seventh day of distinction was, by GoD's ordinance, the last day of the seven, from the creation of the world, (which great event it was designed to commemorate,) until the time of OUR LORD upon the earth. But from His time, the first day of the seven has been made the DAY OF DISTINCTION; in commemoration of His resurrection from the dead upon that day, who was "LORD also of the SARBATH."

Upon this day is founded the cycle, or revolution of 28 years; called the solar Cycle, with reference to the ancient name of Sunday, or dies Solis; which sevolution being completed, the dominical or Sunday-letters (hereafter mentioned) return into their, former places; the days of the months return to the same days of the week; the sun's place to the same signs and degrees of the achiptic, on the same months and days; and the leap years begin the same course with respect to the days of the week on which the days of the months fall. The present year, 1812, is the first

OF THE CALENDAR.

Days, weeks, months, and years, being the measures of time by which our life is regulated, let us next consider, how they are reduced into order, for the religious and civil purposes of life. This is effected, by means of THE CALENDAR.

The Calendar, is a register of the year, in which the days, weeks, and months, and all stated times, are marked. It is divided into twelve parts for the twelve months, and each month into its proper number of days, regularly numbered.

But here we must observe, that although the year and months of our Calendar are measured by solar time, yet they differ somewhat in their periods from the true solar year; inasmuch as the year of our Calendar does not begin exactly at any one of four great solar points, of the solstices or equinoxes, but is made to begin eleven days after the winter solstice, which takes place upon the 21st of December. The same difference continues, throughout the year, between the divisions of the twelve Calendar months, and the periods of the sun's entering and passing through the twelve

signs; but this difference does not prevent our common year from being altogether a solar year.

The weeks are marked by the first seven letters of the alphabet, called the Sunday letters, which are continually repeated throughout the year. Against the first day of the first month, (or January 1st,) the first letter of the alphabet (A) is... placed. Had the year consisted of an exact number of weeks, so as to end with the last day of a week, the year would always have begun with A, and the same letters would always have represented the same days of the week; so that A, standing always for Sunday, the following six:letters, in their natural order, would have represented always the same days. But as the common year has one day more, consisting of 52 weeks and one day, (and in Leap-year two days,) the letter which represents Sunday changes every year. But: when it is once known which letter represents. Sunday for any one given year, the six following. letters, in their order, equally represent the six fol-, lowing days of the week for that year; and therefore, by observing the Sunday letter for each year, the Calendar becomes a perpetual almanack for weeks and days: for which purpose, the Sunday letters, for every year of the present century, will.

be found set against each year; in Table I. In Leap-year, it is to be observed, that, owing to the insertion of an additional day after the 28th of February, the order of the letters are there displaced one day; and consequently they give occasion for two Sunday letters for every Leap-year, the first of which shows Sunday for January and February, and the second for all the remaining ten months of that year.

The stated times, which we are concerned to observe, are, the days of religious and civil observance. Of these, some are fixed; and they are accordingly inserted in the Calendar, over against the day of the month to which they are severally assigned.

Other stated times are moveable; depending upon one principal day, which varies its place in the Calendar every year, because that place is to be determined by the day of the full moon of the month of March of each year. That principal day, is EASTER-DAY; upon which depend all the days of religious observance, that have not a fixed place assigned to them in the Calendar.

Easter-day, is always the first Sunday after the full moon which happens upon, or next after, the 21st day of March; and if the full moon happens

upon a Sunday, Easter-day is the Sunday following.

Easter-day cannot fall earlier than the 22d of March, nor later than the 25th of April; which two days are therefore called, the Easter limits.

As the fixing the great festival of Easter, which governs the whole series of moveable days of observance, depends upon finding the full moon upon, or next after, the 21st of March; it became necessary to establish some common and universal rule, which should serve for the whole Christian church, for determining that moon, and the great festival which was to be regulated by it.

This gave rise to the invention of THE EPACT, already mentioned; by means of which, *Easter-day* has been determined since the year 1582, when the Epact was first publicly employed for that purpose by Pope Gregory XIII.

This ecclesiastical epact, however, as it has already been intimated, though of sufficiently general accuracy for the purposes to which it is applied, is nevertheless defective in minute exactness; for which reason, astronomers have calculated exactly the annual differences of the solar and lunar revolutions, and have reduced those differences into Tables of astronomical epacts; for which, see M. de la

Lande's Astronomie, Tom. I. p. 102, (Tables), and Tom. II. p. 239, &c.

When Easter-day is known for any year, all the other moveable days of observance are known by the following rules.

Advent Sunday is always the nearest Sunday to the Feast of St. Andrew, whether before or after; which feast is always fixed to the 30th of November.

The number of Sundays, after Trinity, and after Advent, are determined, by the distance of Easterday from the Feast of St. Andrew, and by the distance of the Feast of St. Andrew from Easter-day following.

All these days are shown in Table II., where, by finding Easter-day for the year, in the first column, all the other moveable days for that year are found also. The Sundays between Ash-Wednesday and Easter-day, are called Sundays in Lent; and the Sundays between Easter-day and Whit-Sunday are called Sundays after Easter.

Besides these days of religious observance, certain periods are fixed for the business of our courts of judicature; which are called the LAW TERMS.

Easter Term begins 17 days after Easter, and ends the Monday following Ascension-day.

Trinity Term begins 12 days after Whitsuntide, and continues 19 days.

Michaelmas Term begins the 9th or 10th of October, and ends the 28th or 29th of November.

Hilary Term begins 23d or 24th January, and ends 12th or 13th February.

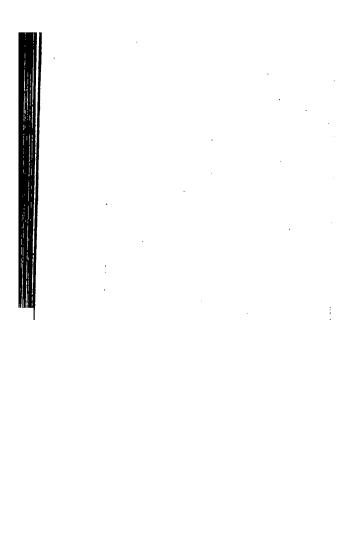
TABLE I.

Showing the Years of the present Century; with the Golden Number, or Year of the Lumar Cycle; the EPACT; SUNDAY LETTER; and EASTER DAY; of each Year.

YEARS OF OUR LORD,	Golden Number.	The Epact.	Sunday Letter.	EASTER DAY.	YEARS OF OUR	Golden Number.	The Epact.	Sunday Letter.	EASTER DAY.
1812	8	17	ED	Mar. 29	1831	8	17	В	A. 3
1813	9	28	C	Apr. 18	1832	9	28	A G	- 22
1814	10	9	B	- 10	1833	10	9	F	- 7
1815	11	20	A	M. 26	1834	11	20	E	M. 30
	15	11	15/1/	A Lin	1835	12	. 1	D	A. 19
1816	12	1	GF	A. 14	1 775	-		0	
1817	13	12	E	- 6	1836	13	12	CB	- 3
1818	14	23	D	M. 22	1837	14	23	A	M. 26
1819	15	4	C	A. 11	1838	15	4	G	A. 15
1820	16	15	BA	- 2	1839	16	15	F	M. 31
4	1			1. 1.0	1840	17	26	E D	A. 19
1821	17	26	G	- 22	100.00				
1822	18	7	F	- 7	1841	18	7	C	- 11
1823	19	13	E	M. 30	1842	19	18	В	M. 27
1824	1	0	DC	A. 18	1843	1	0	A	A. 16
1825	2	11	В	- 3	1844	2	11	G F	7
	1			25	1845	3	22	E	M. 23
1826	3	22	A	M. 26	1000		0	13	A 40
1827	4	3	G	A. 15	1846	4	3	D	A. 12
1828	5	14	FE	- 6	1847	5	14	BA	- 4 - 23
1829	6	25	D	- 19	1848	6	25	G	- 23
1830	7	6	C	- 11	1849 1850	8	17	F	M. 31
A					1000	0	141		1111 91

YEARS OF OUR LORD.	Golden Number.	The Epact.	Sunday Letter.	EASTER DAY.	LORD.	YEARS OF OUR	Golden Number.	The Epact.	Sunday Letter.	EASTER DAY.
1851 1852 1853 1854 1855	9 10 11 12 13	28 9 20 1 12	E D C B A G	A. 20 — 11 M. 27 A. 16 — 8	18 18 18	376 377 378 379 380	15 16 17 18 19	4 15 26 7 18	B A G F E D C	A. 16 — 1 — 21 — 13 M. 28
1856 1857 1853 1859 1860	14 15 16 17 18	23 4 15 26 7	FE D C B AG	M. 23 A. 12 — 4 — 24 — 8	18 18 18	381 382 383 384 385	1 2 3 4 5	0 11 22 3 14	B A G F E D	A. 17 — 9 M. 25 A. 18 — 5
1861 1862 1863 1864 1865	19 1 2 3 4	18 0 11 22 3	F E D C B A	M. 31 A. 20 — 5 M. 27 A. 16	18 18 18	386 387 388 389 390	6 7 8 9 10	25 6 17 28 9	C B A G F E	- 25 - 10 - 1 - 21 - 6
1866 1867 1868 1869 1870	5 6 7 8 9	14 25 6 17 28	G F E D C B	— 1 — 21 — 12 M. 28 A. 17	18 18 18	191 192 19 3 194 195	11 12 13 14 15	20 1 12 23 4	D C B A G F	M. 29 A. 17 — 2 M. 25 A. 14
1871 1872 1873 1874 1875	10 11 12 13 14	9 20 1 12 23	A G F E D C	— 9 M. 31 A. 13 — 5 M. 28	18 18 18	396 397 398 399	16 17 18 19 1	15 26 7 1 29	E D C B A G	- 5 - 18 - 10 - 2 - 15

THE CALENDAR,



	_	44	
1	A	Cal.	Circumcision.
2 3 4 5	В	4 Non.	
3	C	3 Non.	
4	D	Pr. Non.	
5	E	Non.	
6	F	8 Id.	Epiphany.
7	G	7 Id.	12.0
8	A	6 Id.	
9	B	5 Id.	T .
10	C	4 Id.	
11	D	3 Id.	1
12	E	Pr. Id.	
13 14	F	19 Cal. Feb.	1
15	A A	19 Cal. Feb.	
16	A B C D E F	17 Cal.	
17	C	16 Cal.	
18	ň	15 Cal.	
19	E	14 Cal.	Sun enters Aquarius.
20	F	13 Cal.	Sun chiers Aquartus.
21	Ğ	12 Cal.	
22	A	11 Cal.	1
23	B	10 Cal.	1
24	C	9 Cal.	1
25	C	8 Cal.	Conversion of St. Paul
26	E	7 Cal.	Company & Series
27	F	6 Cal.	
28	G	5 Cal.	1
29	A	4 Cal.	12.00
30	B	3 Cal.	King Charles, M.
31	C	Pr. Cal.	The second second

In Leap Year XXIX Days.				
2	DE	Cal. 4 Non.	Second Purific. of the V. M. Candlemas-day.	
8	F	3 Non.	Canatemus-uay.	
4	G	Pr. Non,	1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	
5	A	Non.	1	
6	В	8 Id.	- 11	
	C	7 Id.		
3	D	6 Id.		
9	E	5 Id.		
	F G	4 Id.		
11	A	3 Id,		
12	B	Pr. Id.	1	
13	C	16 Cal. Mar.	17.1 to	
14	Ď	15 Cal.	Valentine, Bp.	
15	E	15 Cal.		
16	F	13 Cal.		
18	G	12 Cal.	Sun enters Pisces.	
19	A	11 Cal.	Sun enters Places.	
20	AB	10 Cal.		
21	Č	9 Cal.		
22 .	C D E F	8 Cal.	1 2 2	
23	E	7 Cal.	1 - 1 - 1 - 1 - 1	
24	F	6 Cal.	St. Matthias.	
25	G	5 Cal.		
26	GA	4 Cal,	1 1	
27	B	3 Cal.	19 19	
28	C	Pr. Cal.		

		MARCH, X	XXI Days.
1	D	Cal.	St. David.
2 3 4 5 6 7 8	E	6 Non.	
3	F	5 Non.	
4	G	4 Non.	
5	A	3 Non.	1
6	B	Pr. Non.	
7	C	Non.	1
	D	8 Id.	4
9	E	7 Id.	1
10	F	6 Id.	1
11 12	G	5 Id.	
13	AB	4 Id. 3 Id.	
14	C	Pr. Id.	
15	D	1d.	, Y
16	DE		1
17	F	17 Cal. Apr. 16 Cal.	St. Patrick.
18	Ğ	15 Cal.	St. Patrick.
19	A	14 Cal.	
20	B	13 Cal.	V. Equinox. Sun
21	Č	12 Cal.	enters Aries.
22	Ď	11 Cal.	Chicago Ziraco.
23	D E	10 Cal.	
24	F	9 Cal.	
25	G	8 Cal.	S Annunc. of the V. M.
26	A	7 Cal.	Lady-day.
27	B	6 Cal.	DATE OF THE PARTY
28	C	5 Cal.	
29	D	4 Cal.	0.1
30	E	3 Cal.	
31	F	Pr. Cal.	V. Inc.

APRIL XXX Days.						
1	G	Cal.				
1 2 3 4 5 6	AB	4 Non.	1			
3	В	3 Non.	1			
4	C	Pr. Non.				
5	D	Non.				
6	E	8 Id.				
7	F	7 Id.				
8	G	6 Id.				
9	A	5 ld.				
10	В	4 Id.				
11	C	3 Id.	1			
12	D	Pr. Id.				
13	D E	Id.				
14	F	18 Cal. Ma.	N			
15	G	17 Cal.	1			
16	A B C D	16 Cal.	4			
17	B	15 Cal.	4			
18	C	14 Cal.				
19	D	13 Cal.				
20	E	12 Cal.	Sun enters Taurus.			
21	F	Ti Cal.	The second of the second			
22	G	10 Cal.				
23	A	9 Cal.	St. George.			
24	B	8 Cal.				
25	C	7 Cal.	St. Mark, the Evang.			
26	D	6 Cal.	, , , , , ,			
27	E	5 Cal.				
28	F	4 Cal.	1			
29	G	3 Cal.	1			
30	CDEFGA	Pr. Cal.	1			

		MAY	XXI Days.
1	B	Cal.	St. Phil. and St. Ja
2	C	6 Non.	11 1 1-16
3	D	5 Non.	カゲラ 日 E
4	E	4 Non.	4 C P Ven
5	F	3 Non.	3 17 Posts
2 5 4 5 6 7	G	Pr. Non.	5 4 77 3.
7	A	Non.	hts 9 5
8	B	8 Id.	11/11/11/18
9	CD	7 Id. 6 Id.	P. 4 V 6
11	E	5 Id.	10 11 614.
12	EFG	4 Id.	11 0 9 cd. 12 21 No. 50
13	Ĝ	3 Id.	13 E 10.
14	A	Pr. Id.	1 F : 18 Cur. Ma
15	В	Id.	1 1 71 TO PA
16	C	17 Cal. Jun.	I state A total
17	D	16 Cal.	1 1 1 1 1 1 1 1
18	E	15 Cal.	del 0 1 -1
19	F	14 Cal.	Q. CHARLOTTE b.
20	G	13 Cal.	Daves diss
21	AB	12 Cal.	Sun enters Gemini.
22	B	11 Cal.	12 2 m i d [35
23	C.	9 Cal.	MIN A INC.
25	E	8 Cal.	
26	F	7 Cal.	20 5 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1
27	Ĝ	6 Cal.	1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1
28	A	5 Cal.	1014 4 18
29	В	4 Cal.	K. CHARLES II. Re
30	C	3 Cal.	SEN 5 1 12
30	D	3 Cal. Pr. Cal.	E. F. A 12

		JUNE, XX	XX Days.
1	E	Cal.	
2345	F	4 Non.	
3	G	3 Non.	
4	A	Pr. Non.	K. GEORGE III. b.
5	B	Non.	
6	C	8 Id.	
	E	7 Id.	1
8	E	6 Id.	1
9	F	5 Id. 4 Id.	
10	A	3 Id.	C4 D
12	B	Pr. Id.	St. Barnabas, A. and M.
13	Č	Id.	The second second
14	Ď	18 Cal. Jul.	
15	E	17 Cal.	
16	F	16 Cal.	1
17	G	15 Cal.	
18	A	14 Cal.	
19	B	13 Cal.	1
20	C	12 Cal.	
21	D	11 Cal.	S. Solstice. Sun enters
22	C D E	10 Cal.	Cuncer.
23	F	9 Cal.	Cuncer.
24	F	8 Cal.	Nativ. of St. John, Bapt
25	A	7 Cal.	
26	B	6 Cal.	
27	C	5 Cal.	
28	D	4 Cal.	The second second
29	E	3 Cal.	St. Peter, Ap. and M.
30	F	Pr. Cal.	

		JULY, XX	XI Days.
1	G A	Cal.	
234567	A	6 Non.	
3	B	5 Non.	1
4	C	4 Non.	
5	D	3 Non.	
6	E	Pr. Non.	
7	F	Non.	
8	G A	8 Id.	
9	A	7 Id.	3 3
10	В	6 Id	
11	C	5 Id.	
12	D	4 Id.	
13	E	3 Id.	1
14	F	Pr. Id.	
15	G	Id.	Swithin, b.
16	AB	17 Cal. Aug.	
17	В	16 Cal.	1 -
18	C D E	15 Cal.	1
19	D	14 Cal.	1
20	E	13 Cal.	
21	F G	12 Cal.	and the same of th
22	G	11 Cal.	Sun enters Leo.
23	ABCDEF	10 Cal.	
24	B	9 Cal.	
25	C	8 Cal.	St. James, A. and M
26	D	7 Cal.	
27	E	6 Cal.	1
28	F	5 Cal.	1
29	G	4 Cal.	-
30 31	AB	3 Cal. Pr. Cal.	1

		AUGUST,	XXXI Days.
1		Cal	Lammas Day.
2	D	4 Non.	18 7
3	E	3 Non.	100 800 1000
4	F	Pr. Non.	20.55
5	G	Non.	74 -1 -1 -
6	A	8 Id.	155
7	В	7 Id.	
8	C	6 Id.	34c (2 , ^
9	D	5 Id.	4:
10	E	4 Id.	
11	F	3 Id.	0 - D D- 1
12	G	Pr. Id.	GEORGE, P. REG. I
13	A	Id.	
14	B	19 Cal. Sept	1 1
15	CD	18 Cal.	1 100
16	D	17 Cal.	1
17	E	16 Cal.	
18	F	15 Cal.	1 35
19	G	14 Cal.	31
20	A	13 Cal.	2
21	B	12 Cal.	Sun enters Virgo.
22 23	C	11 Cal.	Sun enters vugo.
24	E	9 Cal.	St. Bartholomero.
25	F	8 Cal.	200
	G	7 Cal.	ALC: N
26 27	A	6 Cale	201
28	B	5 Cal.	The said is
29	C	4 Cal.	191
30	Ď	3 Cal.	2011 -
31	E	Pr. Cal.	aris

•

SEPTEMBER, XXX Days.					
1	F	Cal. 4 Non.			
2	A	3 Non.			
3 4	B	Pr. Non.			
5		Non.			
6	CD	8 Id.			
7	E	7 Id.	1		
5 6 7 8	F	6 Id.			
9	G	5 Id.	1		
10	A	4 Id.			
11	B	3 Id.			
12	C	Pr. Id.			
13	D	Id.			
14	DE	18 Cal. Oct.	1		
15	F	17 Cal.			
16	G	16 Cal.			
17	A	15 Cal.	1		
18	B	14 Cal.			
19	C	13 Cal.			
20	D	12 Cal.	1		
21	E	11 Cal.	St. Matthew.		
22	F	10 Cal.	V. Server		
23	G	9 Cal.	A. Equinox. Sun		
24	A	8 Cal.	enters Libra.		
25	В	7 Cal.	1		
26	C	6 Cal.			
27	D	5 Cal.			
28	E	4 Cal.	C4 102-1		
29	F	3 Cal. Pr. Cal.	St. Michael.		
30	G	Fr. Cal.	- 20		

9		OCTOBER, 2	XXI Days.
1 2 3 4 5 6	A B C	Cal. 6 Non. 5 Non.	
4	C	4 Non.	1 1 1 1 1 1 1 1
5.	E	3 Non.	1 12
6	F	Pr. Non.	
7	G	Non.	1
8	A	8 Id.	
9	B	7 Id.	
10	C	6 Id.	
11	D E	5 Id.	372
12	E	4 Id.	
13	F	S Id.	1
14	G	Pr. Id.	0.00
15	A	Id.	
16	B	17 Cal. Nov.	
17	CD	16 Cal.	
18	P	15 Cal.	St. Luke, the Evang.
19 20	E	14 Cal.	
20	C	13 Cal. 12 Cal.	
21	G A B	11 Cal.	
23	dir.	10 Cal.	Sun enters Scorpia.
24	c	9 Cal.	Sun enters Scorpia.
25	Ď	8 Cal.	
26	E	7 Cal.	1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1
27	F	6 Cal.	1
28	Ĝ	5 Cal.	St. Simon and St. Jude
29	Ă	4 Cal.	Set Samuel that Set Ones
30	B	3 Cal.	- A 18
31	C -	Pr. Cal.	1 1 1 1 1



		NOVEMBE	R, XXX Days.		
1	D	Cal.	All Saints' I)and	=
2	E	4 Non.	707 2	F	3.
3	F	3 Non.	1 2 2 3	-	=
5 6	G	Pr. Non.	177. 76. 44	10	4
5	A	Non.	Papists' Cor	snira	CV.
	В	8 Id.	Blue Control	Par	0
7	C	7 Id.	*05.6	11	15
8	D	6 Id.	- a11	8	E.
9	E	5 Id.	26.5	.5	H
10	F	4 Id.	V-179		C
11	G	3 Id.	vP(6	1	2:
12	A	Pr. Id.	36.4	120	27
13	B	Id.	(3.12V	0	Ç
14	C	18 Cal. Dec.		4.0	41
15	D	17 Cal.	-001	16	1
16	E	16 Cal.	A CONTRACTOR	5-	8
17	F	15 Cal.	17-01-54	-32	1
18	G	14 Cal.	2250X etc.	5	5
19	A	13 Cal.	307-61		3
20	B	12 Cal.	JEC # 6.1	n	4.5
21	C	11 Cal.	July at	.1	1
22	D	10 Cal.	Sun enters So	gilta	rius
23		9 Cal.	1637	68.	51
24 25	F	8 Cal.	Jack H	7	
	G	7 Cal.	100000	100	0
26 27	AB	6 Cal.	No.	3	3.
28	C	5 Cal.	17. 3	7	91
29	Ď	4 Cal.	11 30 6		101
30	E	3 Cal. Pr. Cal.		1	123
30	E	rr. Cal.	St. Andrew.	4.	. 7/5

c

1	F	Cal.	The same of the sa
2	G	2 Non.	
3	A	3 Non.	
3	AB	Pr. Non.	
5	CD	Non.	
6	Ď	8 Id.	1.1
7	E	7 Id.	1
8	F	6 Id.	1
9	G	5 Id.	
10	A	4 Id.	CAP .
11	В	3 Id.	1
12	C	Pr. Id.	1
13	D	Id.	t
14	E	19 Cal. Jan.	1
15	F	18 Cal.	4
16	G	17 Cal.	1
17	A	16 Cal.	1
18	B	15 Cal.	
19	C	14 Cal.	
20	D	13 Cal.	St. Thomas, the Apost
21	E	12 Cal.	W. Solstice.
22	F	11 Cal.	(Sun enters Capricorn
23	G	10 Cal.	100
24	A	9 Cal. 8 Cal.	CHRISTMAS-DAY.
25	B	7 Cal.	
26	C	6 Cal.	St. Stephen, first M. St. John, Ap. and Ev.
27	D	5 Cal.	Innocents-day.
28	F	4 Cal.	Innocents-uay.
50	G	3 Cal.	A .
30 31	A	Pr. Cal.	

TABLE II.

Showing all the Moveable Days of the Year, depending upon EASTER-DAY.

EASTER DAY.	Sunday Let,	Sundays after Epiphany.	Septuagesima Sunday.	The First Day of Lent.	Rogation Sunday.	Ascens. Day.	Whit Sanday.	Sundays after Trinity.	Adv. Sunday.
Mar. 22	D	1	Jan. 18	Feb. 4	Ap. 26 27	Ap. 30 May 1	May 10	27	Nov. 29
23 24	D E F	1	19	5	27	May 1	11 12	27 27 27 27 27	30
24	F	1	20	6	28	2	12	27	Dec. 1
25	G	2 2	21	7	29	3	13	27	2
26	A	2	22	8 9	30	4	14	27	3
27	B	2	23	9	May 1	. 5	15	26	Nov. 27
28	C	2 2	24	10	2	6	16	26	28
25 26 27 28 29 30 31	D	2	25	11	3	7	15 16 17 18 19 20 21	26	29
30	E	2 2 3 3 3 3 3 3	26	12	. 4	8	18	26 26	30
31	F	2	27	13	5,	9	19	26	Dec. 1
April 1	GA	3	28 29	14	6	10	20	26	2
2	B	3	30	15	1	11	22	26 25 25	3
3	C	3	31	16 17	8	12 13	23	23	Nov. 27
4	C	3	Feb. 1	18	10		23	25	28
0	E	3.		19	10 11	14		25 25	. 29
0	F	3	3	20	19	15 16	20	95	Dec. 1
0	G	4	1	91	13	17	26 27	25 25	Dec. 1
0	Ă	4	4 5	21 22	14	18	98	95	3
10	B	4	6	23	14 15 16 17	19	28 29	25 24	Nov. 27
11	c	4	7	94	16	90	30	24	28
19	Ď	4	8	24 25	17	91	31	24	90
13	E	4	- 9	26	18	20 21 22	Jane 1	24	29 30
14	F		10	27	19	23		24	Dec. 1
15	G	5	11	28	20	24	3	24	9
16	A	5	12	Mar. 1	21	25	4	24	3
April 1 2 3 4 5 6 6 7 7 8 9 10 11 12 13 14 15 16 17 18 19 20	B	455555555	13	2	21 22	26	2 3 4 5 6 7 8 9	23 23	Nev. 27
18	C	5	14	3	23	26 27	6	23	28
19	D	5	15	4	24 25	28	7	23	29
20	E	5	16	5	25	29	8	23	30
21	F	5	17	6	26	30	9	92	Dec. 1
22	G	6	18	7	27	31	10	23	2
23	Ă	6	19	8	28	June 1	11	23	
24	B	6	20	9	29	1 9	10	3/ 22	1204.
25	C	6	21	10	30)/	3/ 1	13/ 5	21

TABLE III.

Showing the Sun's Rising and Setting, every Tenth Day.

	Rises.	Sets.	1		Rises.	Sets.	
Jan. 1	H. M. 8. 5.	м. н. 5. 4.	•	July 1	н. м. 3. 45.	м. н. 45. 9.	
. 20:	7: 58:	58. 5.		10	3. 52.	52. 9.	-4
. 90	7.42.	47. 5.		20	4. 2.	2. 8.	1 :
Feb. 1	7, 29.	29. 5.	•	Aug. 1	4. 19.	19. 8.	3 - 3
10	7. 13.	13. 5.		10	4. 34.	34. 8.	
20	5. 54.	54 6.		20	4. 52.	52. 8.	
March 1	6. 35.	35. 6.		Sept. 1	5. 14.	14. 7.	10°C
10	6. 17.	17. 6.	:: •	10	5. 32.	32. 7.	·*
20	6. 0.	0. 6.	V. Equin.	23	6. O.	0. 6.	A. Equin.
April ,1	5. 33.	38. 7.		Oct. 1	6. 13.	13. 6.	, ,
10	5, 16	16. 7.		10	6. 30.	30. 6.	
. 20:	A. 57.	57. 8.	. 13	20	6. 50.	50. 6.	. a
May 1	4. 37.	37. 8.	e Algebras au	Nov. 1	7. 12.	12. 5.	er erigi
10	4. 22.	22. 8.		10	7. 23.	28. 5.	1.
20	4. 7.	7. 8.		20	7. 43.	43. 5.	
June 1	3. 53.	53. 9.		Dec. 1	7. 57.	57. 5.	
10	3. 46.	46. 9.		10	8. 4.	4. 4.	
21	3. 43.	43. 9.	S. Solst.	21	8. 8.	8. 4.	W. Solst.

N. B. The first columns show the minutes (M.) after the hour (H.) of sun-rise; the second, the M. before the H. of sun-set.

TABLE IV.

A LUNAR TABLE

THE fellowing Table shows the New-Moons, upon a mean calculation, for every month of the year in the recurrent CYCLE of NINETEEN years. It is digested from the ecclesiastical Table of Epasts, compared with the two last lunar cycles in the Nautical Almanack, and with the years of the present cycle, of which the present year, 1812, is the 8th year. In order to use it, find the number of the current year in the lunar cycle; corresponding to which number, in the same line, are the days of the New-Moons for each of the twelve months of the year. To find the Full-Moon of any month, reckon 14 days, backward or forward, from the day of the New-Moon. The Epact of each year is submissioned, which shows the Moon's age at the beginning of that year.

20116

YEARS OF THE	January.	February.	March.	April.	May.	June,	July.	August.	September.	October.	Nøvember.	December.	THE BPACE.
1	1. 30.	28.	30,	28.	27.	26.	25.	24.	25.	22.	21.	20.	0
2	19.	17.	19.	17.	16.	15.	14.	13.	12.	11.	10.	9.	1
3	8.	6.	8.	6.	5.	4.	3.	2.	1.	1. 30.	29.	28.	2
4	27.	25.	27.	25.	24.	23.	22.	21.	20.	19.	18.	17.	1
5	16.	14.	16.	14.	13.	12.	11.	10.	9.	8.	7.	6.	1
6	5.	8.	5.	3.	2.	1.	1. 30.	29.	28.	27.	26.	25.	2
7	24.	22.	24.	22.	21.	20.	19.	18.	17.	16.	15.	14	1
8	13.	11.	13.	11.	10.	9.	8.	7.	6.	5.	4.	3.	13
9	2.	i.	2.	1. 30.	29.	28.	27.	26.	25.	24.	23.	22.	2
10	21.	19.	21.	19.	18.	17.	16.	15.	14.	18.	12.	41.	
11	10.	8.	do.	8.	7.	6.	5.	4.	3.	2.	4.	30.	2
12	29.	27.	29.	27.	26.	25.	24.	23.	22.	21.	20.	19.	-
13	18.	16.	18.	16.	15.	14.	13.	12.	11.	10.	9.	B.	1
14	7.	5.	5d1	5.	4.	3.	2.	1,	30.	29.	28.	27.	2:
15	26.	24.	26.	24.	23.	22.	21.	20.	19.	18.	17.	16.	-
16	150	13.	15.	13.	12.	11.	10,	9.	8.	7:0	6.	5.	1.
17	4.	2.	4.	2.	1.	1. 30.	29.	28.	27.	26.	25.	24.	20
8	23.	21.	23.	21.	20.	19.	18.	17.	16.	15.	14.	13.	7

X.

2. MISTORICAL CHRONOLOGY.

OF EPOCHAS, AND ERAS.

HISTORICAL CHRONOLOGY, is the science of assigning dates of time to the events of history.

A DATE, is a relative mark of time, reckould from some fixed period.

The period, from which marks of time referable to events are reckoned, is called an EPOCHA.

The general reckining of time from the epocha, is called the Ena of the epocha. The date, is the particular year of the era.

ers differ from each other in Chronology, as a point in Geometry differs from a line which is drawn from it. It is therefore surprising, that Hume, Gibbon, and many other eminent authors, should have occasionally confounded the terms epocha and era, by using the latter to signify the former; although the perversion of language is not less, than if they had used the word line to signify a point, a confusion, less excusable in

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professed historians, than in any other class of writers.

Without some fixed point of time to reckon from, no distinct notion of time could be attached to any past event; which must be noted, by its relation to that fixed point.

The real use of Historical Chronology, is to afford a ready apprehension of the DISTANCE of PAST EVENTS from PRESENT TIME.

In order to which end, nations that have reached a state of civilization, have commonly fixed upon some event in their domestic transactions, from which to reckon the progress of time; making that event the period, or epocha, of their era, or reckoning of years. This has usually been the earliest period, to which they could refer with any authority, or security.

Of these EPOCHAS, the principal among the ancient heathen nations, were the three great epochas,

of the OLYMPIADS 776
the Building of Rome ... 753
NABONASSAR 747

The first of these, was adopted by the Greeks;

the second, by the Romans, the third, by the Babylonians.

All time prior to those epochas, (which fall in the middle or end of the righth critical before Christian) was pronounced by Varro, the great reformer of heathen chrowology, to be either fabulous, or wholly obscure; which two characters of time he divided, by the intervening traditional event, of the Flood: an arrangement in which his penetration and sagacity are as conspicuous above those of all other heathen writers, as his ingenuousness, and the fidelity of his reason, are pre-eminent above those of many who have been denominated Christians.

But the most important, and the most entirely useful EPOCHA which less yet been found for reckoning time, is that great eyent, from which the whole Christian world now agree in computing time; namely, the BIRTH or FIRST COMING of our blessed Lord and Saviour Jerus Christ: an epocha which furnishes a two-fold era, retragrade and direct: retrograde, to the treation of the world; and direct, to the end of the world, or to His second coming. This singular and huminous era, forms one continued line of time, from the beginning, to the end, of our

race; receiving and uniting all other eras, Sacred and Profane, and furnishing to the mind the readiest apprehension possible, of the DISTANCE of PAST events from PRESENT TIME: which is the perfection of Historical Chronology.

It is astonishing, that this great epocha did not suggest itself to the Christian church, for forming an era, until about the year of our Lord 526; when DIONYSIUS THE LITTLE, a Scythian monk, had the distinguished merit of first proposing it. It is still more astonishing, that having been once proposed, it was not generally adopted until the beginning of the minth century, when it was established, under Charlemagne, in THE WESTERN EMPIRE.

There is, however, a slight difference of 4 years, between the true epocha of our Lord's birth, and that assumed in the vulgar era; the true epocha having been found, upon examination, to be four years earlier than the common reckoning supposes it to be. So that the true date for the present year, 1812 of the vulgar Christian era, would be 1816.

The computation by Olympiads was continued in Greece until the year 312; when it was supersceed, by authority of the Council of Nice, by computations of 15 years, constantly recurring, called the Cycle of the INDICTION: being the term of an

imperial tribute, established by Constantine the Great, and collected every 15 years. This method of computation commenced January 1, A. D. 313.

OF CYCLES, AND PERIODS.

It is important, now, to take a view of two celebrated compound periods of computation, which have been applied to history; namely, the *Victo*rian, or *Dionysian Cycle*, of 532 years; and the *Julian Period*, of 7980 years.

A cycle, or period, is a certain space of time, or a revolution of a certain number of years, which being ended it begins anew.

The Victorian or Dionysian Cycle, employed by Victorius Aquitanus, and Dionysius Exignus, or the Little, in the fifth and sixth centuries, is produced, by multiplying into each other the solar cycle of 28 years*, and the lunar cycle of 19 years*; the heads of which cycles coincides and hegin together, only once in 532 years.

But as this compensed cycle must recommence every 532 years, Joseph Scaliger, in order to obtain a period which should be sufficiently capacious to comprehend all historical time, imagined a method of giving extension to the Dionysian Cycle, by multiplying it again by 15; being the quantity of the Cycle of indiction already mentioned p. 274; so as to involve that cycle in the former, and to explose a cycle of 15 years to have been always suming on, with the two cycles of 28 and 19 years. By this means he obtained a period of 7980 years, comprehending from Dionysian cycles; which he denominated THE JULIAN PERIOD, because he employed the Julian reckoning of years.

Having obtained that period, his next object was to apply it to the uses of history. In order to which end, "at it assum deducator," as he himself says, he had, first of all, to fix the year of the minus of the corresponding years of the solar and lunar cycle, and of the supposed cycle of Indiction, when that birth took place. This he found in the year 4713 of his period; when the number of the first cycle

was 9, and of the second 1; which thus became the historical epocha for determining the dates of all events. He had next, to compute back the year of the CREATION of THE WORLD; which he supposed to have taken place 3949 years before Christ; which year fell in the year 764 of that great period. So that the period has an imaginary commencement, 764 years before the beginning of time.

Great as is the capacity and convenience of this period, for computing time and giving chronological characters to events, it is nevertheless plainly wanting in that which can alone give solid satisfaction to the reason, viz. a foundation in FACT. To use a period commencing before time, for the purpose of measuring the parts of time, is undeniably perplexing, if not revolting, to the sober judgment; especially, since we are able to find one actually commencing with time, that is, with the original motion of the earth and heavenly bodies; and, in every respect, fruitful of the same real advantages.

It is most reasonable to assume, that the creation commenced with the commencement of a solar and a lunar cycle, or, in other words, with the beginning of a cycle of 532 years. For we know, with full certainty, that the first day of the creation

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was the first day of a week; because it was the first of a series of seven days, the last of which. was the first Sabbath. We have likewise the best moral evidence, from the order established in the celestial machinery for originating and dividing time, joined to a well considered interpretation of the text of the sacred historian, to assume, that one that first day of the first week the TWO GREAT INDEXES OF TIME, the SUN and the MOON, were in conjunction, and did not unfold their relative distinguishing characters until the eve of the fourth duy; according to the common course of nature after a conjunction. Consequently, the first day of the creation would be the first day of a week, of a solar, and of a lunar year; that is, it was the first day of a cycle, of 532 years: a series of which cycles have continually succeeded to each other, from that first cycle to the present time. The only question therefore is, which of the Dionysian cycles before Christ, are we to assume, for the FIRST CYCLE of the world?

Now we know, that all the principal computations for the epocha of the Creation, fall about the Beginning of the FOURTH millenary, or FOUR THOUSANDTH YEAR, before CHRIST. The common computation assumes the year 4004; the extreme

computations, are the years 3942, and 4397. The mean computation, of Frank, is the year 4181. Since, then, we have good ground for assuming that the Creation began with a Dionysian cycle; and since the year 4181, before Christ, was actually the beginning of such a cycle, we have good ground for assuming that year for the YEAR, of the CREATION; for, if we ascend another cycle, of 532 years, we shall go too high, and if we descend 532 years, we shall go too low.

As, therefore, we know, that (according to the vulgar Christian era) Christ was born in the 457th year of a Dionysian cycle, whose number for the solar cycle was 9, and for the lunar cycle 1, we easily find, that the year 4181 before Christ was the beginning of the eighth Dionysian cycle, reckoned backward; or, that Christ was born in the 457th year of THE EIGHTH Dionysian cycle, from the Creation. We are, now, in the twelfth cycle from the same original point, and in the 141st year of that cycle; which began A. D. 1671, and will end A. D. 2203; having still 391 years to run.

But, since no one who has well weighed and considered the sacred prophecies, and the answering events of the world, will entertain a prospect of another such cycle to follow the present one; nor,

indeed, will conceive a belief, that this present eyele will reach a natural termination; we may reasonably and contentedly close our view of TIME, with THIS PRESENT TWELFTH CYCLE: and thereby obtain a period, sufficiently productive to answer all the purposes of the Julian period; with the additional advantage, of having an epoche in time for its commencement. We have, therefore, only to take 12 Dionysian cycles, instead of 15 with Scaliger: and to multiply 532 by 12, instead of by 15; which will give us a rentob of 6384 years; constiteling a Temporal Period, or period of unit versal time, beginning with the first movement of the celestial bodies, and first day of the week, in the year 4181 years before CHRIST; and extendhig forward, three hundred and ninety-one years eler som her å sid beyond the present time.

This period, comprehending the solar and lunar cycles, and an artificial disolectmal (instead of Scaliger's quindecimal) cycle, multiplied into each officer, contains in itself all the important chalracters of time that can be supplied by the Julian period; substituting only the number 12, for 15. Thus, as the characters of each year of the Julian period are found, by dividing by 28 for the solar cycle, by 19 for the lunar cycle, and by 15 for the

ertificial cycle; no also here, by dividing any year of this temporal period by 28, by 19, and by 12, the distinguishing character of each year will equally be found; and the second of the second The cycle of Indiction itself is of no concern to history until after the year A. D. 312, when it: first commenced., By deducting, \$12 from any subsequent year of the Christian era, and dividing the sum by 1554 we can at all times find the year of the Indiction if required, without having recourse to the Julian period; the remainder, being the year of the Indiction, and the quotient. the number of cycles. The following scheme will show the progress of this great temporal period, through all its twelve cycles, and also its correspondence with the years before and after Christ; conveying a distinct notion of the ENTIRENESS OF TIME, so far as we are able to contemplate it, with any accuracy of measure, or any manifest relation to the ratio, and indexes of TIME: which, as we have already seen, signifies nothing else, but THE DURATION of the EARTH and HEAVENLY BODIES. the life of the area and also at the second of the continued

talon in the entire of the control of the control of the second of the control of

SCHEME OF THE TEMPORAL PERIOD, COMPRISING TWEIVE DIONYSIAN CYCLES OF 532 YEARS.

No.ofthe CYCLE	Years of the Cycle.	Yrs before CHRIST.	
,	1.	41di	THE CREATION.
1.	538	3649	
2.	1064	3117	
3.	1596	2565	
4.	2128	2053	The FLOOD.
5.	. 8000	1521	
6.	3192	969	n in the state of
7.	3724	467	
8.	(4181) 4256	A. D. 1 76	CHRIST BORN, in the 457th year of the 8th Dionysian Cycle.
9.	4788	607	· · · · · · · · · · · · · · · · · · ·
10.	5320	1130	
11.	5852	1671	
12.	(5993) (6000) 6384	1812 1810 2203	The PRESENT YEAR, 141st of the 12th Dionysian Cycle,—Remain 391 years.

The Tables which now follow, contr

- First; a General Chronological View of History, ancient and modern, to the present time, divided into its TWELVE PRIMARY PERIODS: for an explanation of which, the reader is referred to "A CHRISTIAN'S SURVEY, ? &c.; in which work, the grounds of those twelve divisions are distinctly 10.5922 425 exposed.

SECONDLY; a more particular chronological view of the contents of each of those twelve divisions of History; in which, some of the leading events of each are inserted, so as to form a connected chain of incidents down to our own time.

The chronology of Sir Isaac Newton is generally followed, in the early events of heathen history; which, considered as a system, is, without comparison, the most sagacious, best considered, and best supported, of any that have yet been given to the world.

As the heathen computations fail, upon Varro's acknowledgment, before the first Olympiad, the traditional events of those first ages, which he calls Obscure, and Fabulous, can only be reconciled to history, by the aid of the Sacred Chronology.

In contemplating the remote events of ancient

284 ELEMENTARY CHRONOLOGY:

history, it is requisite always to keep in our mind this truth, that minute exactness in point of historical dates is unattainable; and to remember, according to the wise caution expressed by Sir William Jones, at that whoever, in those early ages, expects a certain epocha, unqualified with about on nearly, will be greatly disappointed."

N. B. It is necessary to observe here, (what has been omitted to be noticed in its proper place,) that the Roman Calendar is annexed to our Civil Calendar in the foregoing pages, for the purpose of showing their correspondence.

A General Chronological View of the primary Periods of History, Ancient and Modern, to the present Time: Followed by a more particular View of the same Periods.

ANCIENT HISTORY.

SACRED,	Years B. C.	Years B. C.	PROFANE,
THE CHEATION.	about 4001	• ;	OBSCURITY.
1st Period.	or (4181)		. વર્ષ કર્
The Frood.	2348		े । स्टब्ह
2d Period.	ì		The Flood.
CALL OF ABRAHAM.	1921		10 (K)
3d Period.			FABLE.
THE EXODUS and LAW.	1491		· · · · · · · · · · · · · · · · · · ·
4th Period.			
HEBREW MONABCHY begun	1095		
5th Period.		about 750	Infancy of the Chaldaan Power
HEB. MONARCHY dissolved.	605	606	Babyl. or Chald. Empire.
6th Period.	535	538	1st Period,
RETURN from Captivity:	333	331	Persias Empire. 2d Period.
7th Period.			Macedonian Empire. 3d Period-
THE BIRTH OF CHRIST.	0.	31	THE ROMAN EMPIRE.
Modern History Commences.	<u>'l</u>	"	(Modern History Commences.)

GENERAL VIEW

MODERN HISTORY.

RELIGIOUS.	A. D.	A. D.	SECULAR.
BIRTH OF OUR LORD JESUS CHRIST.	0	v	ROMAN EMPIRE; Augustus Casar.
1st Period.	395	age	1st Period.
EXTINCTION OF PAGANISM.	395	395	GREEK HEAD OF ROMAN EMPIRE.
2d Period.		1	2d Period.
RISE OF PONTIFICAL POWER.	800	800	FRANKISH HEAD OF ROMAN EMPIRE.
3d Period. FOUNDATION OF PAPAL SOVEREIGNTY.	§ 962 § 995	962	3d Period. Gremanic Head of Roman Empire.
4th Period.	1		4th Period.
REVIVAL OF LEARNING,	1458 1519	1453	EXTINCTION OF GREEK HEAD.
and 5th Period.			5th Period.
EXTINCTION OF PAPAL SOVEREIGNTY. (The French Empire.)	1810	1806	FALL AND EXTINCTION GERMANIC HEAD. (The French Empire

Years before CHREST.	ANCIENT HISTORY. 1st period. Sacred.
about 4000 or	THE CREATION OF THE WORLD.
4181	ADAM and EVE created:—The seventh day distin- guished by God:—The marriage bond established: —Paradise:—Forfeiture.
	A SAVIOUR promised.
	Cain—Abel.
	Seth.
	Enes.
	Cainan. :
	Mahalaleel.
	Jared.
3000	Enoch, prophesies:—foretels the majesty of God's final judgment:—is taken up into Heaven.
	Methusaleh.
	Laméch.
	Noah.
	Shem—Ham—Japhet.
	Universal depravity of mankind:—The Flood fore-told.
2469	One hundred and twenty years of warning given of the impending catastrophe.
	The Ark built.
2348	THE FLOOD.

The Golden Age. (Ovid.) traffertening i more i signe to be to be to 11.65 The Iron race. (Ovid.) THE FLOOD.

Years before CHRIST.	ANCIENT HISTORY. 2d Period. SACRED.
about	THE FLOOD.
2348	NOAH and his family descend from the Ark upon Ararat, a mountain in Armenia:—The Rainbow made the Divine pledge, that the earth should not be again destroyed by Water: (being reserved for a final catastrophe by Fire.)—Noah plants the Vine.—He imparts his knowledge to the new race.—His family multiplies in Armenia.
2234	First migration of the new race, to the plain of Shinaar, between Euphrates and Tigris:—They prepare to build the Tower of Babel, for a mark and centre to prevent their dispersion:—The miraculous multiplication of languages, and providential dispersion of the heads of future nations to their destined seats, are the consequences of that attempt.
	The descendants of
	Japhet. Ham. Shem.
	People Asia Minor, Greece, and the adjoining parts of Europe. People the West of Asia, Egypt, and Africa. People Asia, east, north, and south of the Tigris.
2188	MIZRAIM founds a sovereignty in Egypt:—Nimrod in Shinaar:—Assur on the east bank of the Tigris:— Arphaxad settles in Chaldæa, or <i>Chaldia</i> , by Armenia.
2126	Terah.
1996	ABRAHAM. SARAH.
1921	CALL OF ABRAHAM.

	FABLE. PROFAME.
	THE FLOOD.
3	Deucation and Pyrrha.—Xisuthrus. Dionysius I. or Bacchus I.—Silenus. S (Ovid. Diod. Sic. Virgil, Ecl. 6.)
in - 9 - 1	Commence of the second
	44 Co. 14
1. f	The Giants pile up the mountains to assail Heaven. (Passim.)
i della Graffi Parti	The progenitors of a people of Asia Minor suddenly lose their primitive language, and acquired new one. (Arrian, Exped. Alex.)
	Japetus, regarded by the Greeks as the father of mankind. (Passim.)
	First Egyptian Monarchy.
	Menes.
	•

Years before Chilari	ANCEENT HISTORY. 3d period. Sacred.
about 1927	CALL OF ABRAHAM.
	ABRAHAM leaves Chaldrea to proceed to Cainsan. A famine; he goes into Egypt.
	THE MESSIAH promised:—Ishmael born:—Circumcision first established.
1902	Isaac born.
1842	Jacob, or Israel.
1719	General Famine:—Nations resert to Egypt for corn.
	Joseph, governor of Egypt.
1491	Moses:—commissioned by God to liberate the Hebrews:—Plagues miraculously inflicted upon Egypt, and upon all the objects of its superstitious reverence.
	The Passover instituted:—Many of the Egyptians, instructed by their recent experience, receive lasting impressions of the Hebrew rites and religion.
	The Exonus, or departure out of Egypt:—The King of Egypt pursues the Hebrew people:—The passage of the Red Sea:—Annihilation of the Egyptian sovereign, his chief officers, and army.
2.33	The kingdom is laid open to the invasion of the neighbours.
	Moses receives from God the Tables of

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	First Egyptian Monarchy.	
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	the committee of	. !
	General Famine:—Nations resert to Egypt for corns (Diod Sic.)	
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	•	
	San William	i
e en	The Red Sen dry ! (Diod. Sic.)	:
de artist	End of the first Egyptian monarchy.	:
	The Arabians invade Egypt, and take possession of country.	th
:	THE SHEPHERD KARGO.	

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Years before Inter.	ANCIENT HISTORY. 4th Period. Sacred.
about 1491	THE LAW.
	The Hebrews journey in the Wilderness 40 years: —their progress alarms many of the adjoining nations.
1490	The Hebrews are miraculously fed with quaits.
1451	Balaam prophesies of THE MESSIAH.
٠	Moses dies.
	Joshua conducts the Hebrews into Canaan.
1445	Camaan conquered:—The Hebrew nation established.
1413	Government of the Judges.
	The Hebrews subdued by the King of Mesopotamia.
	They are delivered.
1245	Gideon.
1187	Jephthah.
1137	Samson, eminent for strength and heroic achieve- ment:—Kills the lion:—Carries away the gates of Gaza, and pulls down the pillars of the Philistines.
1094	Samuel.
1079	Saul.
	Commencement of
	THE HEBREW MONARCHY.

FABLE.

PROFANE.

The Phanicians migrate from the Red Sea to Palestine. (Herodotus.)

Heracles*, or Hercules, is miraculously fed with quails. (Athenæus, ix. c. 2.)

Heracles, is renowned for strength:—Kills the lion:— Carries away the pillars. (Passim.)

The word 'TO'N, Heracl, is used as synonymous with DIO, Canaanite, and is applied, generally, to the inhabitants of that country; from whence the fabulous character seems to have been derived.

Saul, the first King. DAVID, King:—He prophesies of the miliation, and final glory. Hiram, King of Tyre. Solomon, King: Builds the Temple. with the King of Egypt. The Hebrew kingdom divided: Rehoboam, King of Judah. Jeroboam, King of Israel. Sisac, King of Egypt, enters Asia, and Elijah, or Elias:—is taken up into He Jonah:—is sent to the King of Ninya, Swallowed by a fish. Babylon founded by the King of Ninya, Swallowed by a fish. Babylon founded by the King of Ninya, Swallowed hy a fish. The king of Assyria, first penetrates in Hezekiah, King of Judah. The kingdom of Israel is extinguished Assyria. Semacherib, miraculously expelled from Obadiah, Micah, and Nahum, prophes Assarhaddon:—The kingdom of Assyrthe Medes, and the rising power of Jeremiah foretells the Great Captivit tion, of the Jews; and the destruction.	SAGRED.
DAVID, King:—He prophesies of the miliation, and final glory. Hiram, King of Tyre. Solomon, King: Builds the Temple. with the King of Egypt. The Hebrew kingdom divided: Rehoboam, King of Judah. Jeroboam, King of Judah. Jeroboam, King of Israel. Sisac, King of Egypt, enters Asia, and Elijah, or Elias:—is taken up into He Jonah:—is sent to the King of Ninya, Swallowed by a fish. Babylon founded by the King of Ninya, Swallowed by a fish. Babylon founded by the King of Ninya, Swallowed hya fish.	ABLISHED.
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720 The kingdom of Israel is extinguished Assyria. 715 Semacherib, miraculously expelled from Obadiah, Micah, and Nahum, prophes Assarhaddon:—The kingdom of Assyrthe Medes, and the rising power of Jeremiah foretells the Great Captivition, of the Jews; and the destruction.	nto Israel.
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Obadiah, Micah, and Nahum, prophes 674 Assarhaddon:—The kingdom of Assy the Medes, and the rising power of 606 Jeremiah foretells the Great Captivit tion, of the Jews; and the destructi Ezekiel prophesies of the Restoration	by the King of
Assarhaddon:—The kingdom of Assy the Medes, and the rising power of 606 Jeremiah foretells the Great Captivit tion, of the Jews; and the destructi Ezekiel prophesies of the Restoration	om Judæa.
the Medes, and the rising power of 606 Jeremiah foretells the Great Captivit tion, of the Jews; and the destructi Ezekiel prophesies of the Restoration	y,
tion, of the Jews; and the destruction Ezekiel prophesies of the Restoration	
Ezekiel prophesies of the Restoration	y, and Restora- on of Babylon.
	of the Jews.
Nebnehadnezzar, the Great, takes Jer fies Zedekiah, the last Hebrew K Babylon	uralem, and cur-

Years before CHRESTS	CHERT PABLE A CHERT SALES
about	HAT COUNTY TWO IN THE TOTAL OF THE STATE OF
1 1 84 1	Lita rem in the every and a series of the se
974	
1	Heracles, three days in a whole: (Lycophron, L 39; et Schol.)
	The Siege of Troy :- Carthage built - Eneas.
	Hesiod-Homer.
	Semirumis: G. 1911 (2012) Semirumis: G. 1914
ļ	ANCIENT HISTORY.
776 753	The era of THE OLYMPIADS commences. The era of Rome commences. Romulus.
747	The era of Nabonassan commences 12 10 10 11 205
16 20	710. Numa. 672. Tullus Hostilius. 640. Ancus Martius.
	Schacherib, King of Assyria. (Herodotus.)
yd br	Psaisincticus, King of Egypt.
tora- ion.	of the strong result of the second of the se
609 ²	Necos, or Pharaon Necho, King of Egypt. Nenuchaddensian begins his reign in Rabylon. Aprica, of Bharaon Hophua, King of Egypt:—Is defeated by the Babylonians, or Chaldense.
-	HEAFER MONARCHY MISSOLVED.

Years before CHREST.	ANCIENT HISTORY. 6th period. SACRED
about	THE HEBREW MONABCHY DISSOLVED.
588	NEBUCHADNEZZAR THE GREAT.
555	Daniel—foretells the succession and fall, of the FOUR GREAT and LAST EMPIRES of the earth: viz.
	The Empires of BABYLON, PERSIA. MACEDON, ROME.
	Evil-Merodach, or Belshazzar, succeeds to his father Nebuchadnezzar:—last King of Babylon.
5 38	Babylon is taken by the Medes and Persians, under Cyrus, as foretold by the prophets Isaiah and Jeremiah.—Darius, the Mede, is made Vice-roy of Babylon.
	Daniel discerns the arrival of the period, foreshown for the termination of the Captivity.
536	CYRUS, King of Persia, issues his royal decree for rebuilding the Temple of Jerusalem, and for the return of the Jews to their own land.
	THE RETURN OF THE JEWS FROM THE CAPTIVITY.

Years before CHRIST.	2. ANCIENT HISTORY. 1st period. Profane.
	I. THE BABYLONIAN EMPIRE.
588	Nebuchadnezzar, called Labynites I. by Herodotus.
570	Amasis, King of Egypt.—Servius Tullius, 6th King of Rome, reigns 44 years.
566	Pisistratus, Tyrant of Athens.
564	Phalaris, Tyrant of Sicily.
562	Crossus, King of Lydia.—Solon, Legislator of Athens.
560	Cyrus, King of Persia and Media.
554	Anacharsis, the Scythian Traveller, returns home from Greece.
551	Confucius, the Chinese Philosopher, born.
548	Cyrus conquers Lydia, and all Asia Minor.
544	Pherecydes the Syrian, Preceptor of Pythagoras.
	Labynites II. last King of Babylon.
	Cyrus conquers the Babylonians, and puts an end to,
lags land of t	THE CHALDMAN, OF BABYLONIAN EMPIRE.
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_e ngl*	en video y transport de la companya
	··· · · · IL. THE PERSIAN EMPIRE.

Years before CHRIST.	ANCIENT HISTORY. 7th Period. SACRED.
:	RETURN OF THE JEWS FROM THE CAPTIVITY.
536	Zerubbabel, and Joshua, the High Priest, conduct the Jews to Palestine:—they begin to restore the Temple.
521	Haggai and Zechariah prophesy.
458	Ezra.
445	Nehemiah:—Malachi, the last prophet, foretells the appearing of the Messian in the New Temple.
332	Alexander, King of Macedon, enters Syria:—receives the submission of the Jews.—Dies, 324.
312	Seleucus Nicanor renders himself master of Babylon, and King of Syria:—Beginning of the Era of the Seleucides.
	The Hebrew Scriptures translated into Greek.
170	Jerusalem pillaged, and the nation persecuted, by Antiochus Epiphanes, who defiles the Temple.
166	Judas Maccabeus, and his family: Their exploits, in resistance of Autiochus.
	The Jews form alliances with the Romans and Lacedemonians.
63	Jerusalem is taken by Pompey.—Julius Cæsar is greatly esteemed by the Jews; who incline to regard him as the predicted Founder of the Fourth Empire.
40	Herod is made King of Judah by the Romans.
18	Herod rebuilds or embellishes the Temple of Jerusalem.
1.	John, the Baptist, born, the prophetic Elias, or immediate forerunner of THE MESSIAH:—Judea taxed.
0	THE BIRTH OF OUR LORD JESUS CHEIST. (Modern History commences.)
	(INTORCI IS ITTOGOL & CONSUMEROCOC)

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Years before HRIST.	2d PERIOD. ANCIENT HISTORY.
	II. THE PERSIAN EMPIRE.
536	CYRUS, King or Emperor of Persia Pythagoras Anacreon
524	Cambyses.—He conquers Egypt.—Pindar—Æschylus.
592	Darius, son of Hystaspes.—Harmodius and Aristogiton.
509	End of Kingly Government in Rome. Consular Government.
497	First Dictator appointed 490. Battle of Marathon Miltiades.
480	Xerxes passes the Hellespont: Wars of the Greeks and Persians.— Leonidas—Aristides—Simonides—Democritus.
442	Herodotus, the most ancient surviving Heathen Historian.
431	The Peloponnesian War: it lasts 23 years.—Pericles.
424	Darius Nothus, or Ochus, King of Persia.—Alcibiades. Socrates—Enripides—Sophocles—Hippocrates—Thucydides.
405	Artaxernes Mnemon, King of Persia.—Cyrus the Younger.
400	Plato—Xenophon—Aristophanes—Gritias—Æschines—Phædo— Crito—Ctesias.
387	The Gauls, under Brennus, besiege Rome,-Camillus, Dictator.
378	Beginning of the intestine Wars in Greece. Epaminondas.
350	Philip, King of Macedon.—Demosthenes—Aristotle.
346	Philip is admitted into the Amphyetionic Council: His ascendancy
336	in Greece.—Menander—Philemon. Philip is killed by Pausanias: Is succeeded by his son, Alexander.
330	DARTUS CODOMANUS, the LAST King of Pressa, succeeds to Artax
	Ochus, son of Mnemon.
	- transfer on the contract contract and
	III. THE MACEDONIAN EMPIRE.
	III. THE MACEDONIAN EMPIRE.
333	III. THE MACEDONIAN EMPIRE.
	ALEXANDER, THE GREAT, conquers Persia, and subverts its empire Spreads the arms and language of Greece in Asia. Dies at Babylon. — Ptoleny I. son of Lagus, King of Egypt.
333 324	ALEXANDER, THE GREAT, conquers Persia, and subverts its empire Spreads the arms and language of Greece in Asia. Dies at Babylon. — Ptolemy I. son of Lagus, King of Egypt. Zeno—Enclid—Berosus—Manetho—Epicares—Lycophron.
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333 324 264 218 149 111 70 60: 50 54	III. THE MACEDONIAN EMPIRE. ALEXANDER, THE GREAT, conquers Persia, and subverts its empire Spreads the arms and language of Greece in Asia. Dies at Babylon. — Ptolemy I. son of Lagus, King of Egypt. Zeno—Enclid—Berosus—Manetho—Epicurus—Lycophron. Ist Punic War; 1818 23 years.—Apoll. Rhodius—Theocritus. 24 Punic War; 1918. Hannibal.—Archimedes—Ennins—Plantus 34 Punic War; 3 years. Carthage destroyed by Scipio.—170. Terence Jugurthan War.—Metellus—Marius. Terentius Varro, the most learned of the Romans, reforms the Heathen Chronology. The first Triumvirate; Julius Caesar, Pompey, and Crasus.—Cato. Cleero—Sallust—Virgii—Tibulus—Diodorus Sic.—Lucretius. Julius Caesar conquers Ganl—invades Britain: 49. His Civit Wa with Pompey. He reforms the Calendar; the Julian era begins.—Horace—Livy—
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Years after CHRIST.	MODERN HISTORY. 18t PERIOD. RELIGION.
1.	BIRTH, OR FIRST ADVENT, OF OUR LORD JESUS CHRIST.
30	Jesus Christ enters upon His public ministry: is Baptised. Ap-
33	points his Twelve Apostles. The fourth Passover celebrated by Christ:—He institutes the commemorative rite of his Last Supper.—His Crucifixion, Resurrection, and Ascension.—The descent of the H. Spirit.—St. Stephen—St. Paul Converted. Apostolic Fathers; Clement, Barnaba, Hermas.
64	First Persecution, under Nero. St. Peter and St. Paul suffer mar- tyrdom.
70 93	Jerusalem destroyed, according to the prediction of our Lord. Second Persecution, under Domitian.—St. John, the Evangelis, exiled to Patmos.
96	St. John is shown the Vision, of the SEVEN IMPERIAL HEADS, me- ceeded finally by an <i>Imperial Carcase</i> , of great, but transient, power.
107	Third Persecution, under Trajan.—St. Ignatius, Mart.
130	Aquila, a Christian convert from Judaism, translates the Old Testament into Greek.—As does Theodotion, in 176.
164 166	Fourth Persecution, under Marcus Aurelius.
178	St. Polycarp—167. St. Justin—suffer martyrdom. Irenæus, Bishop of Lyons,—Heresy of Montanus.
196	Controversy, for fixing the day of Easter to Sunday.
202	Fifth Persecution, under Severus.—Clemens Alex.—Tertullian.
235 250	Sixth Persecution, under Maximin.—Julius Africanus.
257	Seventh Persecution, under Decius.—Origen—Cyprian. Eighth Persecution, under Valerian.—Heresy of Sabellius.
272	Ninth Persecution, under Aurelian.—Heresy of Manes.
284	Commencement of the Era of Dioclesian, or of the Martyrs.—Ar- nobins.
	Many distinguished Romans are converted about this time.
	Origin of the Monastic life: a devotional retirement from persecution, and the distractions of the Empire. St. Anthony, St. Hilarion, &c.
302	Religious rites multiplied:—Altars used.—Pagan mysteries imitated. Tenth Persecution, under Dioclesian.—Heresy of Arius.—St. Atha-
323	nasius.—Lactantius. Christianity established in the Empire, by Constantine the Great.— Eusebius.
325	First General Council of Nice: Confirms the primitive Faith, and condemns the errors and innovations of Arius. About this time a mystical reverence began to be paid to the Elements of the Eucharist.—Incense used.—Ecclesiastical orders and ranks are multiplied.—St. Basil—St. Martin.
380	Saints, Ambrose — Gregory — Augustine — Chrysostom—Paulinus— Jerom.
390	THE EXTINCTION OF PAGANISM.

Years after CHRIST.	MODERN 1st.PERIOD.	HISTORY.			
	IV. THE ROMAN EMPIRE.				
1.	Augustus Cæsar, Emperor.—2.1	Parthians defeated by Calus Cæsar.			
11.	Augustus associates Tiberius in the	Empire.			
14	Augustus dies at Nola, Aug. 19, g				
	Tiberius, Emperor.	Val.MaxPaterculus-Columella.			
27	Pontius Pilate made Governor of J	Judea.—Celsus.			
37	Caius Caligula, Emperor.				
41	Claudius, Emperor.	Philo Judæus—Seneca.			
54	Nero, Emperor. E	pictetus-Persius-Q.Curtius-Pliny.			
. 68	Galba, Emperor.	Lucan.			
69	Otho, Vitellius, Vespasian, Emps.	Josephus—Silius Ital.			
79	Titus, Emperor.	Tacitus—Quintillian.			
81	Domitian, Emperor.	Jusenal—Martial.—Statius.			
96	Nerva, Emp.				
98	Trajan, Emperor.	Plutarch-Suetonius-Florus.			
117	Adrian, Emperor.	Arrian-Aristides.			
138	Antoninus, Emperor.	Appian—Aulus Gellius.			
161	Marcus Aurelius, L. Verus, Emps.	Lucian-Maxim. Tyr.			
180	Commodus, Emperor.	Julius Pollux-Diogenes Laertius,			
193	Pertinax, Emperor.	Athenseus-Solinus.			
193	Sept. Severus, Emperor.	Plotinus—Oppian.			
211	Caracalia, Geta, Emperors.				
218	Hellogabulus, Emperor.	Ulpian—Ælian.			
355	Alex. Severus, Emperor.	Dion Cassius—Herodian.			
238	Gordian III., Emperor.	Censorinus.			
249	Decius, Emperor.	Justin.			
284	Dioclesian, Emperor.	Longinus-Porphyry-Stobeus.			
306	CONSTANTINE the Great, Emp.—Iamblicus—Jul. Capitolinus—Vo- piscus—Servius—Entropius.				
328	The seat of Empire removed from				
363	Julian, Emperor, vainly attempts salem, in defiance of the Prophe	to rebuild the Temple of Jeru-			
364	Valentinian and Valens, Emperor and East.				
379	THEODOSIUS THE GREAT, sole Emprohibits the Pagan Religion.	peror, reigns 16 years. 390. He the Empire divided between his			
395	HONORIUS, EMP. of the West, or of ROME.	395. Arcadius, Emp. Final Establish. Of the Greek, Or Second Hfad of Roman Emp.			

Years after CHRIST.	MODERN HISTORY. 2d period. Religious.
	Extinction of Paganism.
396	St. Augustine, Bishop of Hippo. St. Jerom, translates and expounds the Scriptures at Bethlehem; where he died, 420, at 80.
398 408	St. John Chrysostom, Biahop of Constantinople. Ist Slege of Rome by the Goths.—409, 2d Slege.—410, 3d Slege and Sack of Rome by the Goths, who respect the Christian Religion. Franks and Germans converted. Heresy of Pelagius.—429. Heresy of Nestorius.—Orosius—Salpitius
440	Severus, Christian Historians. Leo I. or the Great, Eishop of Rome.—Cyril, Patriarch of Alexandria.—St. Patrick converts the Iriah.
417 496	Heresy of Eutyches: condemned in the Council of Constantin. Conversion of Clovis, King of the Franks.
528	St. Benedict founds the great Monastic Order of the Western Church. The CHRISTIAN ERA first proposed by Dionysius Exiguns, or the
540	Little. Heresy of the Monothelites.—Female Convents multiply.—Heresy, and Superstition, corrupt the Faith, and cause great disturbances in the Church.—Jornandes—Procopius, Historians.
590	Gregory, the Great, or I. Bishop of Rome.—Isidorus, of Seville.—Greg. of Tours.
595 596	John, Bishop of Constantinople, assumes the title of Universal Bishop; for which he is excommunicated by the Bp. of Rome. Augustine, a Monk, preaches the Gospel in England:—King Ethel- bert converted:—Contest of the Greek and Latin Churches.
607	Boniface III. Bishop of Rome, obtains the title of Universal Bishop from the Emperor Phocas—Dedicates the Pantheon to All Saints.
613	Chosroes, K. of Persia, conq. Syria, Palestine, Egypt, and Asia Minor.
622 635	MAHOMET.—Beginning of the Mahometan Era of the Hegira. The Saracens penetrate into Egypt; ravage Palestine, and take Jerusalem.
643	Omar, Caliph of the Saracens, rebuilds the Temple of Jerusalem for a Mosque; in which he is murdered.
679	Christianity spreads in Holland and Friesland. In this century divine worship is paid to the Virgin Mary, and Martyrs.—Idolatrous rites adapted to Christian Worship.
726	Contest between the Greek Emperor and the Bishop of Rome, or Pope, concerning adoration to Images.
748 753	The Christian Era begins to be used by writers of Hist.—V. Bede. Pepin, King of France, gives the Exarchate of Ravenna to the Bishop of Rome, Stephen II. Ceremony of kissing the foot of the Roman Bishop introduced.—Churches raised to Saints.—Masses for the dead.
796 800	Leo III.—renounces his allegiance to the Greek Emperor.—Alcain.— Leo anoints Charlemagne Emp. of the Romans, on Christmas-day.
1	THE RISE OF POSTIFICAL POWER.

Years after CHRIST.	MODERN HISTORY. 2d period. Becular.		
	FIRST HEAD of ROMAN		SECOND, or GREEK HEAD of
	EMPIRE.	305	ARCADIUS, EMP.
395	HONORIUS, EMP.—Stilico. The Vandais, and other north-	408	Theodosius II. Emperor.
406	ern nations, enter Gaul.	200	Incodonas II. Emperor.
410	Rome taken by the Goths,	400	The Huns ravage Thrac'.
7.0	under Alaric.	437	The Theodosian Code pub-
420	Pharamond, 1st King of the		lished.
	Franks.	441	The Huns attack the East. Em
427	The Vandals under Genseric.	1.0	pire, and occupy Hungary
449	The Saxons invade Britain.	450	Marcianus, Emperor,
450	Attila, the Hun, spreads his	457	Leo, the Thracian, Emperor.
	armies in the West.	474	Leo II. Zeno, Emperors.
ATR	Pr. Arthur opposes the Saxous.	502	The Persian War.
476	Odoacer, King of the Heruli,	518	Justin I. Emp.—Boethius.
	takes possession of Rome	527	JUSTINIAN, Emp.—Belisarius.
	and Ravenna:-First Bar-	529	He publishes his Codex and
	barian King of Italy.	100	Digest.
	EXTINCTION of the FIRST	537	Recovers Rome from the
	HEAD of ROMAN EMPIRE.	100	Goths,
406	Clare	541	Puts an end to the Roman
486	Clovis, establishes the French	565	Consulship.
.56B	Monarchy in Gaul.	568	Justin II. Emperor.
<i>5</i> 00	The Lombards wrest a great part of Italy from the Greek	500	Exarchs of Ravenna first
	Emperors, and found a new	100	Italy for the Gr. Emperors
	kingdomAlboin, King of	582	Maurice, Emperor.
	the Lombards.	590	Chosroes II. King of Persia.
590	Pope Gregory the Great saves	-	on and an indigendent
	Rome from the Lombards.	602	Phocas, Em. He is put to d. by,
600	- 2.2	610	Heraclius, Emperor.
	The seventh century is distin-	626	Constantinople delivered from
	guished throughout by the	Con	the Persians.
	contests of the Greek Em-	632	Rise of the Saracen, or Arab,
	perors with the Persians and Saracens in the East, and	640	The Sarrooms barn the cele-
	with the Lombards in the	0.20	The Saraceus burn the cele- brated Library of Alexan
	West.	1	dria.
	536.1	672	The Saracens, having laid
711	The Saracens overturn the		waste a great part of the
	kingd. of the Goths in Spain.		Eastern Empire attack Con-
	Prosperity of Spain under the		stantinople, and spread their
	Saracens, or Moors.	Co-	arms westward, into Spain.
737	Charles Martel defeats the	685	Justinian II. Emperor.
740	Saracens in France. Childeric III. last King of	725	Too the Teamin in Toos
742	France of the first race.	120	Leo, the Isaurian, or Icone- clast, Emperor, opposes the
752	Pepin, declared King by the	1	worship of Images, pro-
•	btates of France.	1	moted by the Bp. of Rome.
771	Charlemagne, King of France.		G. Syncellus.
778	Battle of Roncevalle.	786	Haroun El Raschid, or the
800	CHARLEMAGNE founds the 3d		Just, Caliph of the Saracens
	or Frankish Head of Ro-		He sends magnificent pre-
	MAN EMPIRE.	4	sents to Charlemagne.

Years after CHRIST.	MODERN HISTORY. Sd PERIOD. RELIGIOUS.
800	The Rise of Pontifical Power.
809	CHARLEMAGNE convokes a Council at Aix-ia-Chapelle:—He protects the Church, and exaits the See of Rome. This Imperial reign is not more distinguished by the renewal of the Roman Empire in the West, than by the attention paid to the learning of the age. Charlemagne, by the aid of Aiouits, founds a school at Parls, which is generally resorted to.
831	Theophilus, Gr. Emp. prohibits the worship of Images in his Empire.
845	Rabanus Massus, Abbot of Fukia, Archbishop of Mentz: a cale- brated disciple of Alcuin.
855	At this time, history makes mention of a female having been raised to the paper, under the name of Pope Joan: the truth of which tratition, though now generally discredited, was nevertheless a subject of active controversy.
863	Photius, the learned Patriarch of Constantinopie.
864	Conversion of Russia, and Bulgaria, to the Greek Church.
679	Final separation of the Eastern and Western Churches.
895	Alfred, King of England, founds the University of Oxford en- courages learning, by his own example.
900	In this, and the following century, Christianity is widely spread among the Swedes, Danes, Saxons, Huns, Bohemians, Moravians, Sclavonians, Poles, and into India.
	This age is styled the Age of Ignorance; yet the papal doctrines, of Transabstantisation, the worship of Images, Saints, and the Cross, and the Cellbacy of the Clergy, are continually opposed, although maintained by the power of the Popes; who persecute and condemn all their opposents, as Heyetics. The power of the Pontiff progressively increases. In this, and the preceding century, the Decretals are forged, to give authority to the papal asurp tions:— The Legends of the Saints are fabricated:—Saints are canonized: —The Festival of the Assumption of the Virgin Mary is introduced, &c.
950	High power acquired by the Monks in England:—
	Dunstan, Abbot of Glastonbury; afterwards Archbishop of Canterbury.—Celibacy of the Ciergy enforced in England.
	The influence of the Religious Orders increases.
	The Emperors are gradually divested of their authority by the Popes.
962	John XII. crowns Orno, King of Germany, EMPEROR of ROME.
' . 	FOUNDATION OF THE PAPAL SOVERSCORTY.

Years	Years after MODERN HISTORY.		
CHRIST.	8d PERIOD.		SECULAR.
	3d, or Frankish Head of ROMAN EMPIRE.		Continuation of 2d, or GRUER HEAD of ROMAN EMPIRE.
B00	CHARLEMACNE, EMP.—is ac- knowledged Augustus by Nicephoras,	800 802 816	Irene, Empress.— Nicephoras, Emperor. The Saracons, under Alma-
814	Charlemagne dies; is suc- ceeded by his sen, Lewis,	821	mon, greatly encourage learning. Constantinople besieged by
827	Emperor. Egbert, first King of all Eng-	829 839	the Saracens. Theophilus, Emp. Origin of the Russian Mo-
838	The Picts, conquered by Ken- neth, King of Scotland.	842	narchy. Michael III. Emperor.
840 845 855	Lotharius, Emperor. The Normans enter France. Lewis II. Emperor.	867	Basil I. Macedonian Emp. He combats the Saracens in the East, and assists the
865	Saracens enter Italy; are re- pulsed by Lewis. The Danes invade England.		Emp. Lewis in the West:— Compiles the Basilic Code of Laws.
867 872	Ethelred, King of England. Alfred, King of England.	886	.1
.875 881	Charles the Baid, Emperor. Charles Le Gros, Emperor. The Western Empire di-	000	Leo VI. the Philosopher, Emp.
, 868 809	vided into five Kingdoms. Arnolph, Emperor. Lewis IV. Emperor.	-	John Malaia.
9 01	Edward the Elder, K. of E.	919	Constantine VIL Perphyro-
912	The Normans establish them- selves in France.		genitus, Emperor. He en- courages learning and the arts.
917 925 938	The Huns ravage the W. Emp. Atheistan, King of England. Defeats the Scots, Weish, and Danes.	919	Romanus I. Emperor.
	Extinction of the Franksin, or 2d Head of Roman Empire.	936	The Saracen empire divided.
941	Edmund, King of England.	·	
946	Edred, King of England.		Constantine is poisoned by his
955	Edwy, King of England.	959	son, Romanus II. Emp.—Who is
959	Edgar, King of England.	963	succeeded by his General, Nicephoras II. Emperor.
962	OTHO I. OF THE GREAT, erects the FOURTH, or GERMANIC HEAD OF ROMAN EMPIRE.	970	John Zimisoes, Emp. He associates in the empire Basil II. and Constantine IX., sons of Remanus II.

Years after	MODERN HISTORY.
HRIST.	4th Period. Religious
	THE FOUNDATION OF THE PAPAL SOVEREIGNTY.
962	OTHO, confirms to the See of Rome the donations of Pepin an Charlemagne.
996	Concordate between GREGORY V. and OTHO III. uniting the Crown
	of ROME and Germany for ever. The Saraceus ravage Jerusalem.
1009 1048	The Popp, now CROWNED for the first time.
1053	Schism of the Greek and Latin Churches.—The Pope excommu
	nicates the Patriarch of Constantinople, and the Greeks.—Edwar
1073	the Confessor, King of England. Hiklebrand, Gregory VII., exalts the Papacy above the Empire.
1076	Submission of the Emperor, Henry IV., to Gregory.
1084	St. Bruno founds the Order of Carthusians.
1096	First Cruzade,—Godfrey of Bouillon,—Urban II. Jerusalem taken from the Saracens;—Is erected into a kingdom;—
1000	The Order of Knights of \$t. John of Jerusalem instituted.
1100	Incorporation of the University of Paris.
1106	Contest in Eng. concerning the Investiture of Bishops.—St. Anseln
1128	First General Lateran Council; for the Recovery of the Holy Land
1141	Abelard-St. Bernard-Peter Lominard, Master of the Sentences.
1147 1153	Second Crusade.—1164. Council of Clarendon.—Tho. à Becket.
1178	Party of the Guelfs and Gibbelines.—Univ. of Cambridge f. The Pope, Alexander III., sends a Legate into Tartary to Preste
1110	John.—Benj. of Tudela.—Maimopides.
1188	Third Cruzade.—Jerusalem taken by Saladin.
1203	Fourth Cruzade.—1204. The Inquisition founded by St. Dominic.
1226	Persecution of the Albigenses, or early Reformers.—Univ. of Padua
1248 1253	The Fifth Cruzade.—St. Lewis departs for the Holy Land.
1256	The University of the Sorbonne founded.—Mat. Paris.—Albert M. Thomas Aquinas.—Roger Bacon.
1268	Loss of the Holy Land by the Christians,-Antioch taken.
1272	Foundation of the Academy of Florence.—Many similar Societies
	formed about this time.—Raymond Lully.
1310	Dante,-1340. Petrarch-Boccacio-Chancer.
1346	Foundation of the Univ. of Valladolid.—1348. Univ. of Prague.
1365 1362	Univ. of Vienna and Geneva founded.—87. of Sienna, and Cologne Wickliff exposes the Church of Rome; and prepares the Reforms
130%	tion,—His disciples are denominated Lollards, and suffer sever persecution,—He translates the Holy Scriptures into English,
1378 }	Great Schism of the Western Church; two Popes claiming the paper
1418	dignity, and being severally abetted by different Powers.
1407	John Huss preaches the Reformation of the Church, in Bohemia
1414	The Council of Constance—condemns the doctrines of Wickliff
	John Huss, and Jerom of Prague; and causes the two latter to b burnt alive.
1452	Last Coronation of an Emperor in Rome—Frederick III. Emperor
1480	The Inquisition established in Spain, under Ferdinand and Isabella
1500	The Popes acquire the absolute Dominion of ROME.—Machiavel.
1513	LEO X.—Erasmus-F. Ximenes-Poggio-Lewis Vives-Reachlin, &co
1519	LUTHER, opposes the scandalous abuse of INDULGENCES.
	THE REVIVAL OF LETTERS, AND REPORMATION.

Years	MODERN HISTORY.		
after CHRIST.	5th PERIOD.		SECULAR
	FOURTH, or GERMANIC HEAD		Continuation of 2d or GREE
	of ROMAN EMPIRE.		HEAD of ROMAN EMPIRE.
952	OTHO, EMP. of the ROMANS.		979 Suidas
975	Edward, the Mart. King of E.	1025	Constantine IX. Emperor.
987	Hugh Capet, Kg. of Fr.: foun-	102	Romanus III. Argyrus, Emp
	der of the third and last race.	1034	Michael IV. Emperor.
1002	Henry IL. D. of Bayaria, Emp.	1041	Michael V. Emp.—Zoe and
1017	Canute, the Dane, K. of Eng.	1067	Theodora.
1056	Henry IV. Emperor.	1081	Michael VII. Emp.—Eudoxia Alexis Comnenus, Emperor.
1000	William, of Normandy, King	1009	The Cruzaders, having take
1087	of Eng. conquers Harold.	1099	Jerusalem, make Godfrey K
1001	William II, King of England.	-	
1100	Henry I. King of England.	1118	John Comnenus, Emperor
1100	Lewis VI. le Gros, K. of Fr.	1000	Zonaras
1106		1143	Manuel Comn., Emperor.
1106	Henry V. Emperor.		1160. John and Js. Tzetze
1135	Stephen, King of England	1180	Alexis II, Emperor. — 1179
1152	Lewis VII. King of France.	****	Isaac Ang. Emp.—1134. Wil
1154	Frederick Barbarossa, Emp. Henry II. King of England.—	1185	of Tyre
1100	Phil. Aug. King of France.	1201	Greek Empire divided wit
1189	Richard I. King of England.	1203	the Franks,—Baldwin, 1
1199	John, Kg. of EMagna Charta.	1	Fr. EmpTheodore Las
1216	Henry III. King of England,-		caris, Gr. Emp.
1210	Lewis VIII. Aing of France.	1206	Gengis Khan, founds the Me
1226	St. Lewis IX. King of France.	2000	gul Empire.
1271	Edward I. King of England	1228	Baidwin II. last Fr. Emp.
	Philip III. IV. Kings of Fr.	1255	Theodore Lascaris II. Emp
1273	Rodolph, of Hapsburgh, Emp.	1259	John Lascaris, Emp.
38.	-the first of the Aust. family.	1260	Michael Paleologus, Emp.
1282	The Sicilian Vespers.	1282	Andronicus I. Emp 1284
1283	Wales conq united to Eng.		Abulfaragius
1302	The Mariners' Compass inv.	1299	Ottoman, Founder of the pre
1307	Edward II. King of England.		sent Turkish Empire.
1327	Edward III, King of Eng	1309	The Knights of St. John o
	28. Phil. de Valois, K. of F.		Jerusalem occupy Rhodes.
1338	Gunpowder invented in Germ.	1321	Abulfeda, Frince of Syria, the great Arabian Geographer.
1350	Order of the Garter instituted.	1341	John Paleologus, Emperor.
1355	Charles VI. Emp.~Gold. Bull.	1370	The Turks first enter Enrope
1377	Richard II. King of England.	1310	under Amurath I.
1399	Henry IV. Kg. of England -	1387	Bajazet, his son invests Con
****	Charles VI. King of France.		stantinople.
1413	Henry V. King of England.	1391	Manuel Paleol, Emp.
1400	Charles VII Ka of France	1402	Tameriane, the Mogul, defeat
1440	Charles VII. Kg. of France.		Bajazet
1461	The Art of Printing invented.	1421	Amurath II, invests Constant
740T	Lewis XI. King of France.	1444	Scanderbeg, defends Albania
1471	Lorenzo di Medici.	1448	CONSTANTINE PALEOLOGUS
1433	Edward V. Kg. of England,—		LAST EMP.
2403	Richard III. King.	1453	Constantinople taken by MA
1485	Henry VII. Kg. of England		HOMET II.
	Vasco di Gama,—Columbus,		EXTINCTION of the SECOND, o
9.9	Columbus.	1	GR. HEVD OF HOMYH EVAL

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Years	MODERN MODER
after	MODERN HISTORY.
HRIST	5th period. Religious.
1453	THE REVIVAL OF LETTERS, AND REFORMATION.
1519	
1529	Lather-Melancthon-Bucer-Zningline-Columpadius-Calvin, &c.
10.9	The name of Protestant, first used in the Diet of Spires.—1530. Confession of Augsburg.—1531. League of Smalkalde.
1535	Order of Jesuits founded, by St. Iguatius Loyala.
1547	The Reformation established in England, under King Edward VI.
1549	The Council of Trent: efforts of the Church or Rome to consolidate
	its remaining powerI'olyd. Virgil-C pernicus-Jul. Scaliger.
1553	Temporary revival of Popery in England, under Quoen Mary,
1558	Temporary revival of Popery in England, under Quoen Mary. Final overthrow of Popery in England, under Queen Elizabeth.
	Puritans, or Calvinistic Protestants, first appear in England.
1572	Massacre of Fr. Protestants; St. BartholIleresy of F. & L. Sociass.
1582	Pope Gregory XIII. corrects the CALENDAR Joseph Scaliggr
	Tycho Brahe - Torquatus Tasso.
1590	F. Bacon, Ld. Vernlam-Father Paul Sarpi-Thuanus, or de Thou-
	Casanbon, &c.
1005	Conspiracy of the Popish party in England, Nov. 5-Guido Fawkes.
1619	The Synod of Dort, against Arminius Joseph Mede-Buxtorf.
1610	Galileo-Grotins-Des Cartes-Gassendi-Bochart-Br. Walton-
1610	Marsham, &c.
1648	The Peace of Westphalia, or Munster, between the Protestant and
1640	Roman Catholic States; confirming the privileges of the former. The Church and State of England subverted,—Milton—Selden,
1660	The Church and State of England restored.—Religion, Learning, and
2000	Science, flourish eminently in Brit.—The Royal Society founded.
	Robert Boyle-Isaac Barrow-Bishop Pearson, &c.
1663	The R. Academy of Inscriptions:-1066. The R. Acad. of Sciences:
	established at Paris,-1681. W. Penn, founds Pennsylvania.
1668	Bishop Burnet-Locke-Archbishop Tillotson-Prideaux-Bossnet-
	Fenelon-Bishop Sherlock-Bishop Buti-Hyde-Ray-Puffen-
	dorf-Herhelot-Bayle, &c.
	Sir Isaac Newton-Leibnitz-Wallis-Halley-Flamstead-Cassini.
	A spirit of sophistry, metaphysical acepticism, and active infidelity,
	distinguishes the beginning and progress of this century, and pre-
	pares the way for the calamities which have so awfully characte-
	rised its conclusion.—The names of Addison, Butier, Leland,
	Johnson, Beattle, &c. are consecrated by their opposition to the impleties of Hobbes, Hume, Voltaire, Gibbon, &c.
1752	The Calendar is corrected in England, and the Old, or Julian Style,
-10-	changed for the Gregorian.
1769	Pope Clement XIV., Ganganelli, suppresses the Order of the Jesuits.
1789	The moral and intellectual disorder of this century at length pro-
	duces a General Revolution in Christendom.
	The Gallican Church subverted.—Monastic orders suppressed.—Civil
	and religious licentiousness, propagated in Europe.—Anc. Crowns
	and States extinguished,—New Crowns and Kingdoms erected.
1804	Pope PIUS VII. consecrates Napoleon Buonaparte Emperor of
	France, at Paris; with whom he enters into a Concordate, for
	regulating the Church of France.
1810	The City and Principality of ROME is annexed by Napoleon to the
	FRENCH EMPIRE.
444	THE EXTINCTION OF THE PAPAL SOVERFIGHTY.
1911	NAPOLEON, having imprisoned Pope Pius VII., convokes a Ge- neral Council of the Prelates of his Empire, but in disappointed of
	perm Confict of the facilities of the Embire, our is associated of
	tite hir hose:

Years after	MODERN HISTORY.
CHREST.	5th Period. Secular.
1493	CONTINUATION of the FOURTH, 1453 EXTINCTION of the SECOND.
. :	or Germanic Head of Roll or Greek Head of Roman Empire.
1509	Henry VIII. Kg. of England. 1522 Soliman II. takes the Isle of Rhodes from the Knights
1519	Charles V. Emp.—1513. Fran- of St. John of Jerusalem;
1547	eis I. King of France. Edward VI King of England. Who receive the Island of Malta from the Emperor,
1663 1558	Mary I. Queen of England. Rlisabeth, Q. of ESpencer. 1571 The Turks take the Island of
:1564	Ferdinand I. Emp. Sidney. > Cyprus.
1588	Maximil. II. E. Shakspeare.)
1500	Sir Francis Drake,—1600. East India Company incorporated. Henry IV. King of France.—First of the House of Bourbon.—Sully.
1595	Henry IV. embraces the Romish Faith.—Mayenne-Condé-Coligny.
1598	The Edict of Nantes, in favour of the Protestants of France. James I. King of England and Scotland.—Buckingham—Raleigh.
1610	Lewis XIII. King of France.—Richelieu.
1619 1625	Beginning of the 30 Yrs. War, concluded by the Peace of Westphalia. Charles I. King of England and Scotland.—Beheaded 1649.—Straf-
1	ford-Archbishop Laud-Faikland-Hampden.
1643	Lewis XIV. Kg. of Fr.—Mazarin—Turenne.—Edict of Nantes rgv. (Cromwell.)—Estab. of the Naval pre-em. of Eng. by the victories of
1658	Leopold I. E. [Blake-Monk-Deane-Penn-Lawson-over the Dutch.]
1660	Charles II. Kg. of Eng. and Scot. restored.—Clarendon—Ormond—Sir W. Temple.
1685 1689	James II. King of Eng. and Scot.—abdicates the Crown, 1683.
1607	William III. (P.of Orange) and Mary II. K. and Q. of E.—Ld. Somers. Peter the Great, Czar of Moscovy.—Charles XII. King of Sweden.
1702	Anne, Queen of Great Britain.—Union of England and Scotland.
1713	The Peace of Utrecht.—Mariborough—Addison. George I. Elector of Hanover, Arch-Treasurer of THE ROMAN EM-
1727	George II. King of Great Britain. [PIRE, ascends the British throne.]
1748 1760	The Peace of Aix la-Chapelle.—Frederic III. King of Prussia. GEORGE III. King of Great Britain, &c. begins his long, glorious,
1768	The Peace of Paris.—1774. Lewis XVI. [and exemplary reign.] The Peace of Versailles, between Great Britain, France, Spain,
1 .	Holland, and the United States of America.
1789	The REVOLUTION of FRANCE, Beginning of the miseries of the kingd. LEWIS XVI. King of France, his Queen, and Sister, beheaded.—End
1793 1800	War with the new State of France. [of the ancient Sovereignty.]
1802	Union of Great Britain and Ireland.—Rt. Hon. William Pitt. The experimental Peace of Amiens.—Height of the Naval and
	Asiatic Empire of Great Britain.—Admiral Lord Nelsou.
1803	Failure of that Peace, and renewal of the War.—Malta annexed to the dominions of Great Britain.—1806. Rt. Hon. C. J. Fox.
1806	FRANCIS II. THE LAST EMP FALL and Extinction of the 4th,
-	or GERMANIC HEAD of ROMAN EMPIRE, and title of Augustus. THE FRENCH EMP.—NAPOLLON, Emp. and K. of Italy, &c.
1811	A most splendid COMET appeared, in the m. of SEPT., under the seven
1 .	conspicuous stors of the GREAT BEAR; singularly auswering, in time and configuration, to that seen 43 yrs. bef. the B. of Carrier.
1819	H.R.H.GEORGE, PR. REG., assumes the full Sovereignty of this Realm

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